

अर्थकामेधस कानां धर्मज्ञानं विधीयते ।

धर्म जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥

—The knowledge of religion is imparted to persons freed from lucre and lust (to produce an effect) ; and the Revelation (Veda) is the highest authority for the seekers of religion.—Manu.

## INTRODUCTION

TO THE

VEDAS MADE EASY

OR

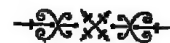
### A Literal English Translation OF THE FOUR VEDAS THE GOSPELS OF INDIA

WITH THE SANSKRIT TEXT, EXPLANATORY  
NOTES AND SUMMARY OF EACH HYMN

BY

**DURGA PRASAD**

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Virjanand Press, Lahore.

— मधुसूदन शर्मा (पुत्री) —

श्री

DEDICATED

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DR. J. M. PEEBLES, M. A., M. D., PH. D.

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by

DURGA PRASAD

TRANSLATOR OF THE VEDAS

विष्णु-संहिता  
अथ विष्णु-संहिता  
अथ विष्णु-संहिता  
अथ विष्णु-संहिता

The Great God, the most  
Ancient of Knowledge, by  
the Great God, the most  
Ancient of Knowledge, by  
the Great God, the most  
Ancient of Knowledge, by

Literal Eng

THE

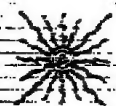
मंत्रसंहिता

THE GOSP

WITH THE TEXT, E  
SUMMARY

DURGA

Preacher of Vedic Religion  
Dharm Prakash, Translated  
Right Sense, Go-Karun  
Mata Yajun or Five C  
works of Swami D  
of the Harbinge  
Compiler of  
Vedic Res  
Grammar  
Read



Vijaychand Pr

वेदाः प्रकाशने  
सोमार्थं निरूप्यन्  
ज्ञानात्मकोदयाकर्ता  
बोधं देयान् महेश्वरः

ओम्

तत्त्वनिश्चितं वेदाः  
यो वेदेभ्योऽखिलं जगत्  
निर्ममे तमहं वन्दे  
विद्यातीर्थमहेश्वरम्

The Great God, the merciful  
essence of knowledge, dispel-  
ling the mental darkness  
by revealing the import  
of the Vedas, may  
give us under-  
standing.



I bow to the Great God, the  
fountain of knowledge,  
whose breath is the Vedas,  
and who has made the  
whole world from  
them (principles  
of knowledge).

**Literal English Translation**

OF

**THE VEDAS**

मंत्रसाहितो वेदानुवादः

**THE GOSPELS OF INDIA**

WITH THE TEXT, EXPLANATORY NOTES AND  
SUMMARY OF EACH HYMN,

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Preacher of Vedic Religion, Author of Light of Religion or  
Dharm Prakash, Translator of Satyarth Prakash (Exposé of  
Right Sense), Go-Karunanidhi or Ocean of Mercy, Panch  
Maha Yajna or Five Great Duties, and other minor  
works of Swami Dayanand Saraswati, Editor  
of the Harbinger and Mangal Samachar,  
Compiler of Sanscrit Grammar and  
Vedic Readers, and English  
Grammar and English  
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## SANSKRIT ALPHABET &amp; TRANSLITERATION KEY.

## VOWELS.

SHORT VOWELS—अ a as in monarch, इ e as in men, उ c) as in foot, ए ri as in writ, ए lri as in cavalry.

LONG VOWELS—आ ā as in far, ई ē as in me, ऊ ō as in food, ऐ ri as in tree, ए lri has no long sound.

COMPOUND SHORT VOWELS, CALLED GUNA,—ए ay as in day, ओ o as in no.

COMPOUND LONG VOWELS, CALLED VRIDDHI,—ऐ aee as in piebald with a very short in sound, औ ow as in now.

NASAL—ः um above a letter as in come.

ASPIRATE—ः ah after a letter as in ah !

These are also written thus :

अ a, आ ā, इ e, ई ē, उ ō, ऊ ō, ए ay, ऐ aee, ओ o, औ ow, अं am  
अः ah in which अ a is added for pronunciation. When joined to consonants, they assume the forms given below, called MATRAS. अ has no form when added to a consonant, which with it becomes full, as क ka, which without अ is written क्

अ आ इ ई उ ऊ ए ऐ ओ औ अं अः  
। ि ि ि ि ि ि ि ि ि ि

## CONSONANTS.

GUTTURALS—क ka, ख kha, ग ga, घ gha, ङ nga.

PALATALS—च cha, छ chha, ज ja, झ jha, ञ nja.

LINGUALS—ट ta, ठ tha, ड da, ढ dha, ण nha.

DENTALS—त ta, थ tha, द tha, ध dha, न na.

LABRALS—प pa, फ pha, ब ba, भ bha, म ma.

SEMI-VOWELS—य ya, र ra, ल la, व va.

SIBILANTS—श sha, ष sha, स sa, ह ha.

Conjunct consonants can be recognised as halves of those unite each other, as ङ ngka is equal to क added to ङ and so forth. They are about 600 in forms. Those of frequent occurrence are क ksha as x in luxury, त tra as in tram (Portugese pronunciation, dental t), ज ja as in agnostic.

Consonants united with MATRAS are called Dwadash akshary द्वादशरी Dwadash meaning twelve, and akshar a letter, i. e., 12 letters, because vowels are 12. Add them to क क, for instance, क् with अ is written क without the slanting bar at the foot, the rest are—

क का कि की कु क् कृ कृ के के खो खौ कं कः

They are pronounced two by two, as kakka, kiki, kookoo, krikree, kaykaee, kokow, kamkah.

जगदात्मन् मे हृदये विभा  
ते बुद्धिदानेन ददास्ति ह्य  
प्रदेहि शक्तिं कृपया ह्यदास्  
वया स धर्मस्य महोपदेश  
धर्मे प्रवृत्तिः समवर्त्तताम्  
कुमार्यतो ऽ लुप्यत सा सु  
ततो धर्मं दुःखमतीवघोरं व  
शंसो पुनः त्वं ह्यकरोः कृपां  
कृते न वेदात् शुभमस्ति श  
सर्वे महत् तेन सुखं लभन्ते

—O Lord, the Soul of the  
always protectest me at all place  
me that the translation of the  
power which Thou gavest to St. I  
and by which that great preacher  
ages ! Our love for righteousness  
instruction of the Veda among th  
from misfortune and with it we  
misery for long time on the earth  
favour by creating a desire for  
better book for the knowledge  
the possession of men. By its m  
and bodily health.

The object of this translation  
of it and to inform those who hav  
I am thankful to those who help  
arduous work. The want of fund  
manner which may still further f

## PREFACE.

### ओम्

जगदात्मन् मे हृदये विभाषि सर्वत्र रक्षां सततं करोषि ।  
ते बुद्धिदानेन ददास्ति ह्याशा वेदानुवादः शु समाप्स्यते ऽयम् ॥  
प्रदेहि शक्तिं कृपया ह्यदास्त्वं यतिं दयानन्द-हितेषिणं नः ।  
यया स धर्मस्य महोपदेष्टा ह्यस्मान् प्रमुत्तान् अकरोत् प्रबुधान् ॥  
धर्मे प्रवृत्तिः समवर्त्तताग्रे वेदस्य पाठादिह लोकमध्ये ।  
कुभाग्यतो ऽ लुप्यत सा सुतिरि वयं तथा सार्धमधो ऽपताम् ॥  
ततो वयं दुःखमतीवघोरं कालं पृथिव्याम् बहु सोढवन्तः ।  
शमो पुनः त्वं ह्यकरोः कृपां नो वेदाध्ययनस्य लयं प्रकृत्वा ॥  
ऋते न वेदात् शुभमस्ति शास्त्रं सज्ज्ञानलाभाय नृणां समीपे ।  
सर्वे महत् तेन सुखं लभन्ते स्वस्थं शरीरं मनसि प्रसादम् ॥

—O Lord, the Soul of the universe, Thou shinest in my heart, and always protectest me at all places ! - I hope from Thy gift of reason to me that the translation of the Veda will be well done. Give me that power which Thou gavest to St. Dayanand, who had our good at heart, and by which that great preacher of religion awoke us from the torpor of ages ! Our love for righteousness was great in ancient time from the instruction of the Veda among the people ; but that custom fell in disuse from misfortune and with it we went down. Then we suffered very great misery for long time on the earth. But Thou, O Lord, hast again done us favour by creating a desire for the study of the Veda. There is no better book for the knowledge of religious Truth than the Veda in the possession of men. By its means all get great comfort, mental calm and bodily health.

The object of this translation of the Veda is to encourage the study of it and to inform those who have not studied Sanscrit of what it teaches. I am thankful to those who help me in this spiritual but expensive and arduous work. The want of funds does not allow me to print it in a manner which may still further facilitate its study.

## PREFACE.

The four Vedas are variously divided. But a uniform division is here given in English. They are divided into cantos or Adhyayas only. For instance, the Rigveda contains 64 cantos, the Yajurveda 40, the Samaveda 27, and the Atharvaveda 20. The English figures at the head of verses count them canto by canto or chapter. The Sanscrit figures follow the old division. The names of seers or Rishies and subjects or Devatas are given at the top of pages with the kinds of the metro of verses and musical tunes of them.

The words of the text are separated as far as grammar allows so that what is called the *pada patha* or separation of words, is dispensed with and the understanding of it becomes easier. Those words which can not be separated in the text from the fear of breaking the harmonious reading of verses, are separated in the body of translation.

The figures before Sanscrit words in translation denote the prose order. The translation being literal is so made as to give the meanings of words, written in Sanscrit after English words, so the reader will not require any other authority to test its correctness.

Those who do not know Sanscrit at all, should read my Sanscrit Grammar, which can be gone through in about a month, when they will be able to read the text with facility and intelligence. Also, a transliteration key in Roman character is subjoined to help in reading Sanscrit characters. It will require a little time to clear the way, when it will be delightful to read the mind of the sages of India. An attempt is here made to avoid the repetition of verses, which recur in all the Vedas. A verse coming again is referred to itself gone before. A glossary of the whole Veda will be prepared on conclusion, which with the Grammar will enable the reader to understand the easy verses of the Veda without any translation whatever.

The reader is requested to mould the literal translation here given so as to give a correct sense in his idiom. It is not necessary to adhere to the meanings of words in a free translation or in speech, where he is at liberty to express his own meaning.

A few explanations that are given here, may serve as examples for the reader to frame similar ones in his case. The whole hymns or chapters may be converted into lectures on their subjects in proper methods of prose.

As the Veda treats of abstruse subjects in archaic and musical language, I who do not pretend to be the master of its by-gone idiom, crave the indulgence of the reader in this work of extraordinary difficulty in the interest of our spiritual advancement.

LAHORE:

7th July, 1911.

DURGA PRASAD,

THE TRANSLATOR.

Intro

A LITERAL ENGLISH  
THE GO

AS the translation will give the Vedas  
its need. the Vedas record

to the human intellect in the  
asked at the outset, Is it a  
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life? Well, it is as necessary  
the observation of man's soul

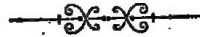
It is patent to all that  
It improves Intelligence, which brings  
success in life. The creature  
He lives  
door and

archans. A man of sound  
position of honor. An ignorant  
chemistry in a college. A  
trade. Hence, intelligence  
Take away intelligence or  
lower than the beast: in  
means to secure an end.

Where does intelligence  
infant's mind develops or  
training or in a good comp  
ble to the presentation of  
conditions are requisite for  
SENSITIVENESS TO INFLUENCE  
DESIRABLE ENVIRONMENTS.

# Introduction

## TO A LITERAL ENGLISH TRANSLATION OF THE VEDAS, THE GOSPELS OF INDIA.



**A**S the translation will give the reader the knowledge of the Vedas, the venerable and most ancient record of spiritual knowledge, vouchsafed to the human intellect in the morning of the world, it may be asked at the outset, Is it at all necessary in these days of wonderful machinery and material prosperity, which have contributed immensely to the comfort and enjoyment of terrestrial life? Well, it is as necessary as food to life, as appears from the observation of man's success in the world.

It is patent to all that men rise in the social scale in proportion to their development of intelligence. The crack-brained idiot goes to the wall. He lives by begging bread from door to door and is a laughing stock of naughty urchins. A man of sound sense makes his way to the high position of honor. An ignorant man can not take the chair of chemistry in a college. A bungler will lose his capital in a trade. Hence, intelligence is necessary for success in life. Take away intelligence or reason from man, and he sinks lower than the beast: intelligence being an adaptation of means to secure an end.

Where does intelligence reside but in the mind? An infant's mind develops or gains more and more ideas under training or in a good company. It is also by nature impressible to the presentation of external phenomena. Thus two conditions are requisite for the development of mind, namely, SENSITIVENESS TO INFLUENCE from without and the PRESENCE OF DESIRABLE ENVIRONMENTS.

VEDASAD,

TRANSLATOR.

What is it that improves the quality of the mind? What is it that invigorates the powers of the mind? What are those people called, who possess the vigorous faculties of the mind? Well, the experience of great men point to the CONCENTRATION OF ATTENTION AS invigorative of intellectual faculties. A good lecturer or an able professor retires to think of his subject with undivided attention. As a lamp burns brighter when not disturbed with gusts of wind, so does the mind become brighter and more percipient when abstracted from the fleeting flirtations of material presentations. This abstraction of mind from the labyrinth of unnecessary things and its rivetting on the subject in question so as to gain its full knowledge, is no other than what is called CONTEMPLATION or meditation. Vasishta, Parasara, Buddha, Pythagoras, Plato, Aristotle, Bacon, Newton, Kant, and others were famous for contemplation and thinking of the complicated problems of science. A street man can not follow two consecutive steps of a common syllogistic argument. It is said of Newton that he forgot to take his food, being absorbed in solving mathematical problems. Aristotle passed three days standing by the shore of the Black Sea. Buddha was buried in meditation for forty days, when he brought out his wonderful solution of the enigma of human life. Hence, man, both male and female, cultivates the mind by exercises in contemplation, whose beneficial effects in its expansion and illumination to grasp and see the truth of things are past all description. Says an Upanishat,—

समाधिनिर्धूतमलस्य चेतसः निवेशितस्यात्मानि यत् सुखं भवेत् ।

न शक्यते वर्णयितुं गिरा तदा स्वयं तदन्तःकरणेन गृह्यते ॥

—The joy diffused in the mind cleared of its impure thoughts from the effect of trance, can not be described in words. It is only felt in the mind enjoying.

The next question is, What should the mind meditate on?

Objects of Meditation. For, if it thinks of evil, it becomes evil. The sight of a bad picture spoils the mind.

Well, what can be grander and more charming than the phenomena of nature? These are the wondrous works of God. They have no end. Their extent and their depth are both immeasurable. How beautifully a Biblical psalm, rendered into English verses by Addison, portrays the spectacle of nature!

Splendour of God's  
Power displayed in the  
world.

The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heaven, a shining frame,

Their Great Original proclaim.  
The unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes in every land  
The work of an Almighty hand.  
Soon as the evening's shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth,  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.  
What though in solemn silence all  
Move round this dark terrestrial ball,  
What though no real voice nor sound  
Amidst their radiant orbs be found,  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine,  
"The hand that made us is Divine."

To take an example from the Vedas : Rig. M. 10 S. 81.—

य इमा विना सुवनानि जुह्वन् ऋषिर्होता न्यसीदत् पिता नः ।

स आशिषा द्रविणमिच्छमानः प्रथमच्छद्वरा आविवेश ॥ १ ॥

1. It is *न्यसीदत्* our *नः* omniscient *ऋषिः* and benevolent  
देवा- Father *पिता*, who *यः* has made *जुह्वन्* or given us to know

all विश्व these इमाः worlds सुवनानि । Wishing इच्छमानः to make the world द्रविणं beneficial आशिषा to all, He स has entered आदिवशे the matter अवरं from the beginning प्रथमम् ॥

किं सिद्दासीदधिष्ठानमारंभं कतमात् सिद् कयासीत् ।

यतो भूमि जनयत् विश्वकर्मा वि धामौर्णो महिना विश्वचक्षाः ॥

2. At the time of creation what किं सिद् was आसीत् the place अधिष्ठानं, what कतमात् the material cause आरंभं and what सिद् the process कथा, from which यतः the all-seeing विश्वचक्षाः Maker कर्मा of the universe विश्व produced जनयत् the earth भूमि and manifested व्योर्णोत् the heaven धां by His power महिना ?

विश्वतश्चक्षुः सुत विश्वतो मुखो विश्वतो बाहुस्त विश्वतस्पात् ।

सं बाहुभ्यां धमति सं पतत्रैर् आवाभूमी जनयत् देव एकः ॥

3. The Unitary एकः God देवः has the eye चक्षुः everywhere विश्वतः and उत the face मुखः everywhere विश्वतः, the hand बाहुः everywhere विश्वतः and उ the foot पात् everywhere विश्वतः । Producing जनयत् the heaven आवा and earth भूमी, He moves धमति them with His hands बाहुभ्यां and feet पतत्रैः, so to say.

किं सिद् वनं क उ स वृक्ष आस यतो आवा पृथिवी निष्ठतक्षुः ।

मनीषिणो मनसा पृच्छतेदु तद् यदध्यतिष्ठत् सुवनानि धारयत् ॥

4. What किं सिद् was आस that forest वनं and उ what कः that सः tree वृक्षः from which यतः the heaven आवा and earth पृथिवी have been made निष्ठतक्षुः (hewn) ? O उ thinkers मनीषिणः, ask पृच्छत of the mind मनसा about that तद् which यद् He holding धारयत् the world सुवनानि governs अध्यतिष्ठत् them.

या ते धामानि परमाणि यावर्मा या मध्यमा विश्वकर्मन् उतेमा ।

शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस् तन्वं वृधानः ॥१५॥

5. O Maker कर्मन् of the universe विश्व, teach शिक्षा Thy companions सखिभ्यो these इमा worlds धामानि of Things ते,

which are superior परवर्ति, which are mediocre मध्यमा, and which are inferior अधमा. Developing वृद्धानः our power तन्वं Thyself स्वयं, do वदस्व it and give sweetness रसवानः to the speech.

विष्कर्मन् हविषा वावृचानः स्वयं यजस्व पृथिवीमुत चाम ।

सुश्रुत्वान्ये अमितो जनास इहास्माकं मधवा सुरिरस्तु ॥६॥

6. O-Maker कर्मन् of the universe विश्व, Thou art revealed वावृचानः with devotion हविषा, protect यजस्व the heaven वाँ and वृत् the earth पृथिवीं. The other अन्ये people जनासः are struck with amazement सुश्रुतु. May our अस्माकं intellect मधवा be वस्तु sound and bright as the sun सुरः here इह !

वाचस्पति विष्कर्मणमुतये मनोजुवं वाजे अण हुवेम ।

स नो विद्यानि हवनानि जोषत विश्वंभूतसे साधुकर्मा ॥७॥

7. We adore हुवेम the Lord शक्ति of speech वाचः, the Maker कर्मण of the worlds विश्व and quick जुवं as thought मनः to-day अण in the sacrifice वाजे for protection व्रतये. He सः the universal विश्व home मूः of happiness व and doer of good साधु deeds कर्मा, gives जोषत us नः all विश्वनि blessings हवनानि for protection व्रतये.

The above Vedic hymn may be expressed in plain words thus : God our Father, benevolent and omniscient, rules over all these worlds which shine at night. Having made them and being desirous to do good to all, He pervaded the matter everywhere to regulate it. After seeing them, the mind asks, as it were, What are the material, common & efficient causes of them ? Contemplation teaches her that since God is present everywhere, His powers of the hand and feet exert everywhere in moving these orbs, whose uniformity proves His unity—*Deva ekah*. She again peeps into the mystery, asking to herself, What was the tree and the forest, from which these worlds were born ? She hears a voice of Silence, saying, O thinker, meditate on the Power that holds and governs these worlds. She prays, O Lord, teach them Thyself, which of them are superior, middling, and inferior habitations made by Thee for us ! God then expands her, the human mind, whose faculty of reason becomes brilliant as the sun to perceive Truth ; for, God is the Lord of speech, protects,

and does good to all. That to such a conclusion the contemplation of stars leads the mind, is the burthen of the hymn.

The contemplation of these magnificent works of God expands the mind and makes it fit for the rapid pursuit of knowledge. The more the mind attends to the facts of nature, the greater becomes its stock of true knowledge, which is required for success and prosperity in life.

It is observation and experiments of the FACTS OF NATURE that have made great men of the Europeans, who remained barbarian so long as they confined themselves to the authority of schoolmen in the dark ages. When Bacon's NOVUM ORGANUM was issued, the Englishmen gave up the books of Aristotle as the sole authority upon the objects of knowledge and took to the BOOK OF GOD, which is the standing ORDER OF NATURE. So, when man observes nature, he gains true knowledge and thereby raises himself to angelhood.

Well, the knowledge of the Veda constantly refers the mind to the educative facts of unchanging Nature and thus invigorates the inquisitive mind and enriches it with the treasures of true and useful knowledge. Veda Rīgveda, Canto or Mandala I, Hymn 32.—

इन्द्रस्य तु वीर्याणि प्रबोधं यानि चकार प्रथमानि ब्रजी ।

अहसिहिसन्त्रपस्ततर्द प्रवक्षणा अभिनद पर्वतानाम् ॥ १ ॥

Now I describe प्रबोध the primordial प्रथमानि works दीर्घानि of God इन्द्राय, which He whose sceptre is the thunderbolt वज्र has done चकार. He struck मघ्न the cloud अर्धे when water अणुः स्रवत् descended therefrom and carved अभिनन् streams प्रवहन्नाः out of mountains पर्वतानाम्.

अहमहिं पर्वते शिभिर्ध्याणं त्वष्टास्मै वज्रं स्वयं ततश्च ।

वासा इव धेनवः स्यन्दमाना मञ्जः समुद्रजं जम्बुराजः ॥ १ ॥

The Architect स्वयं of the world struck मनु the cloud बसि  
resting शिवमयानं on the mountain पर्वते He hurled स्वयं a thunder

ing एवं bolt बज्जे at it मरसे Then the torrents of water  
बापः, running down स्वादमावाः rapidly मज्जः like हव cows घेनवः,  
- longing for their calves बापः, flowed down नव जग्मुः to the sea  
महान्वः

वृषावमाणा वृणीते सोमं त्रिकद्रुकेभ्यपिवत्सुतस्य ।

मासायकं मधवा दत्तयजमहमेव प्रथमजामहीनाम् ॥ १ ॥

Wishing to pour rain वृषावमाणः, the most wise मधवा God  
selected वृणीत and drank the juice of त्रिकद्रुके the vegetable king-  
dom सोमं of the created सुतस्य world, existing in three  
conditions of growing, persisting and decaying त्रिकद्रुकेषु He  
took मधवा his destructive सायकं bolt बज्जे and struck महन् the एनं  
foremost प्रथमजं of clouds महीनां

यदिन्द्राहन् प्रथमजामहीनामाग्मायिनाममिनाः प्रीत मायाः ।

मात्सुर्व्यं जनयन्मा सुवासं तादीत्ता शत्रुं न किला विवित्से ॥ २ ॥

O God इन्द्र, when नव Thou hadst struck महन् the first प्रथमजं  
of clouds महीनां & उत destroyed अग्मिनाः the chaos मायाः of material  
things मयिनां, - Thou then आव createdst जनयन् the sun सूर्यं, the  
luminous region वा and the dawn सुवासं. Verily किला, per-  
vading them, dost Thou then तादीत्ता not नं know विवित्से any  
enemy शत्रुं to the world.

महन् वृत्रं वृत्रतरं व्यसमिन्द्रो वज्रेण महता वधेन ।

स्कन्धांसी च कुलिशेना विवृकणादिः शयत् उपपृक् पृथिव्याः ॥ ३ ॥

God इन्द्र destroyed महन् the pitch वृत्रतरं darkness वृत्रं with  
his great महता striking वधेन thunder bolt वज्रेण into pieces  
स्कन्धांसी. Being deprived of roots विवृकणा and branches स्कन्धांसी  
with an axe कुलिशेन, as it were इव, the cloud महिः lies शयत् upon  
उपपृक् the ground पृथिव्याः in the shape of water.

अयोधेव कुर्महे ना हि जुह्वे महावीरं तुदिवाधमृजयिष्य ।

नातारीदस्य समूर्तिं वधानां संवजानाः पिपिष हन्त्रशत्रुः ॥ ४ ॥

Like इव a proud हुमंरः non-combatant अयोधे or craven  
he gives जुह्वे the Great महा Hero वीरं of many तुदि वि-  
victories

his acquirement or wafer कजीर, for he could not resist अतरीर His मरुत brunt ससुन of blows कजान. The enemy of the sun (God) इन्द्रावर: or cloud broke कजान the banks of rivers कजान: or flooded them.

अपावहस्तो अपुतन्यदिन्द्रमाहव यजुमधि सानो जवान ।

वृष्णोवाहिः प्रातिमानं वृम्वर पुदवा वृषो अशयव व्यस्तः ॥ १ ॥

Without अ hands हस्त and feet पाद the cloud would fight अपुतन्यव with the sun (God) इन्द्र or electricity. He struck जवान the thunder bolt वज्र on its अशय shoulder सानो Wounded व्यस्त: in many parts of the body पुदवा, the cloud वृष: lay down अशयव upon the ground as a craven वृष: desirous to become वृम्वर an equal प्रातिमानं of Indra or the sun.

नदं न भिन्नममुषा शयानं मनोवहाणा अति यन्त्यापः ।

याश्चिद्वृषो माहिना पर्यतिष्ठासामहिः प्रत्युतः शिर्वीमूव ॥ २ ॥

The heart मनः pleasing कहाणा: waters आप: run down अनिवन्ति as floods, breaking भिन्न the banks of rivers नदं and lying शयानं upon the land अमुषा The cloud माहिः encompassed पर्यतिष्ठन् them याः, and चिद्वृषः it वृषः was वृम्वर with its head शीः downwards प्रत्युतः upon the न सान

नीचावया अमवद्वृषप्रवेन्द्रा अस्या अव वधर्जमार ।

उत्तरा सुरधरः पुत्र आसीद्वानुः शये सहवत्सा न धेनुः ॥ ३ ॥

The land, the mother clouds वृषप्रवेन्द्रा, became अमवद्वृष prostrate नीचावया. God इन्द्र: struck अव कमार the bolt वज्र: at her अस्या The mother वृ (land) was आसीद्व up उत्तरा, the son पुत्र: water down अधरः Thus she दानुः (the giver of food—land) rested or looked शये like न a cow धेनुः with सह the calf वत्सा by her.

अतिष्ठन्तीनामनिवेशानानां काष्ठानां मध्ये निहितं शरीरम् ।

मृत्रस्य निष्ये विचरन्त्यापो दीर्घन्तम आशयदिन्द्राशुः ॥ ४ ॥

The waters आप: pass विचरन्ति through the unsubstantial निष्ये body शरीर of the cloud वृषस्य, placed आशय in the midst मध्ये

of waters अपः, ever-running अनिरुद्धः without destination  
अनिर्देशः and unstable कष्टानां. The enemy of the sun (God)  
इन्द्रः or cloud lay as अशयः a great दीर्घ darkness तमः.

दासपत्नीरहिगोपा अतिदक्षिणः आपः पाणिनेन गावः ।

अपः बिलमपिहितं यदासीत् तत्र जघन्वा अपतद् यवार ॥ ११ ॥

The waters अपः, the wives पत्नीः of the cloud दास so to say,  
and protected गोपाः by the demon (water) अहिः, were अतिदक्षिणं con-  
fined निरुद्धाः like इव cows गावः by a merchant पाणिनाः God  
the sun opened अपतद् यवार that तत्र cave बिल of the waters अपः or  
cloud which यद् was असीत् shut अपिहितं by destroying जघन्वात्  
the cloud तत्र.

अश्वयो वारो ममवस्तुदिन्द्र मृके यस्वा प्रत्यहन्देशकः ॥

अजयो गा अजयः शूर सोमवाम्जः सतर्धे लघुत सिन्धुव ॥ १२ ॥

O Heroic शूर God इन्द्र the sun, Thou art अमवः a quick अश्वयः  
avorter वारः of pain and the only एकः God देवः ! Thou hast  
won अजयः that तत् (cloud) which यद् struck प्रति अहन् or covered  
Thee त्वं in the world लोके, Thou hast conquered अजयः the worlds  
गाः, Thou hast liberated अवास्तुः the juice of trees सोमं or rain-  
water to run सतर्धे as seven सप्त (rivers seas, wells, lakes, springs,  
the juice of plants, and the blood of animals) rivers, सिन्धुव.

नास्मैनिश्वसतम्यतुः सिन्धेन यां मिहमकिरद् घ्रातुर्नि च ॥

इन्द्रश्च यद्युचते अहिश्चोतापरीक्ष्यो मघवा विजिग्ये ॥ १३ ॥

Neither न electricity विद्युत्, thunder तन्वतुः, lightning घ्रातुर्नि  
nor न च the rain मिहं which यां the cloud made अकिरद्, could stop  
सिन्धेन Him अस्मै when यद् (God) the sun इन्द्रः and च the demon  
अहिः or cloud fought युधते. Then चेतः the wise Deity as work-  
ing by the sun मघवा prevailed विजिग्ये upon all the forces of the  
cloud अपरीक्ष्यः.

सदेयातारं कमपद्य इन्द्र इदि यत्ते अश्वदुर्गे श्रीगच्छतु ॥

जव च यद्यवति च सवेतः इवेतो न मातो अतरो रजति ॥ १४ ॥

O God इन्द्र, whom कं shalt Thou look अश्वदुः upon as the dis-  
ciple शतारं of the demon अहिः (cloud) if यत् any fear दीः enter

जगत्सु into Thy ते heart हृदि, the destroyer as Thou art नेत्रः ?  
Thou hast sent down rains राजसि, as a bird इषेत्तः come  
down upon the ground, without न fearing भीतः in ninety नवति  
nine नव or numerous rivers flowing सुवन्तः on the earth.

इन्द्रो यातोऽवसितस्य राजा शमस्य च शूलगिणो वज्रबाहुः ।

सेतु राजा क्षयति चर्वणीनामराज नेमिः परिता वज्र ॥ १५ ॥

God, whose arm is the thunderbolt वज्रबाहुः is यातः the  
king राजा of the world जगत्सु, of the mild शमस्य animal and च  
of the horned शूलगिणः animal. That सः very इह King राजा dwells  
क्षयति in men's चर्वणीनां heart as the spokes मराज् and encompasses  
परिवृत्य them as न the circumference of a wheel नेमिः.

To inculcate the spiritual truth of God redeeming the  
human soul by dispelling the darkness of ignorance, which  
ever tries to envelop it, the above hymn explains the meteorolo-  
gical phenomenon of rain. The word INDRA (God) may be  
translated to mean the sun and VITRA the cloud. The  
APAH represents the rains which flow down from the sides of  
mountains on the sun hurling the thunderbolt upon the clouds.  
It represents the sun and clouds engaged in war in a thunder  
storm. Clouds try to cover the sun with darkness. The sun  
darts the shafts of rays, which melt them into rain that runs  
down from the sides of mountains in torrents. Vapor again  
rises and lightning flashes in clouds, as it were, they are  
throwing missiles at the sun. But he throws arrows of beams,  
which lop off, as it were, the shoulders of the nimbus clouds,  
which fall so much upon the ground as to break the banks of  
rivers by flooding them, and then the water lies in pools upon  
the ground, which looks like a cow resting with the calf, which  
is denoted by a water pool, lying by its side. The rising of  
vapor and the raining of clouds with flashes and fall of  
lightning happen so many times that no speck of clouds is to  
be seen in the sky. All the vapor of the cloud is now  
turned into numerous rills and rivulets, rivers and lakes, into  
which all the surface water is collected, leaving the land to  
look beautiful.

I think this beautiful

of the war between

The Gita says

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and spirit. Milton sin

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I think this beautiful hymn represents the world-known legend of the war between God and Titans.—“There was war in heaven.” The Gita says : JAHN SHATRUH, MAHAYAHU ! KAMARUPAM DURASADAM. It is an allegory of the struggle between the flesh and spirit. Milton sings it in the *Paradise Lost*. The old Greeks & Romans talked of the war between Jupiter & Titans. But the above is an exoteric meaning hiding an esoteric. Believing as I do that the Vedas contain spiritual knowledge, the key of which is at present missing, I take INDRA in its usual meaning of God, and go to the derivative meanings of other words. For instance, ahi, which commentaries take in the sense of a cloud, comes from HA to kill, that is, destructible; but I translate it into ERROH, which is removable or should be destroyed. So much for the study of the Vedas, viewed as a means to mental cultivation by showing pathways to science, the study of Nature.

This intellectual training and consequent enlargement of Science also invites mental faculties can also be secured by the observation of study of scientific books. But man is not only an intellectual creature, but also he is a moral being. No species of animals shows the dignity of moral law so well as human beings. No doubt some domestic or even wild animals betray an occasional moral characteristic, such as the protection of their young ones and the like principles ; but none of them possesses the same high sense of duty, in the performance of which he gladly sacrifices his life, as man in relation to all about him. The moral law which is faintly visible in sub-human races, reaches its climax on earth in humankind.

Man does not care so much for the attainment of intellectual greatness as he prizes the acquisition and practice of virtue, taught by the moral law that reigns among all peoples with the same uniformity and consistency, tho' with a little varying degree from the want of philosophic attainments, as the physical law throughout the

immensity of the kingdom of nature. None has expressed this truth with inimitable sublimity of expression as KANT, the Vyasa of Europe, quoted by Sir William Hamilton in his *Metaphysics*. Says he,

"Two things there are, which the oftener and the more steadfastly we consider them, fill the mind with an ever new, an ever rising admiration and reverence:—THE STARRY HEAVEN ABOVE & THE MORAL LAW WITHIN. Of neither am I compelled to seek out the reality, as veiled in darkness, or only to conjecture the possibility, as beyond the hemisphere of my knowledge. Both I contemplate lying clear before me, and connect both immediately with my consciousness of existence.

The one departs from the place I occupy in the outer world of sense; expands, beyond the bounds of imagination, this connection of my body with worlds rising beyond worlds, and systems blending into systems; and protends it also into the illimitable times of their periodic movements—to its commencement and perpetuity.

The other departs from my invisible self, from my personality; and represents me in a world, truly infinite indeed, but whose infinity can be tracked out only by the intellect, with which also my connection, unlike the fortuitous relation I stand in to all worlds of sense, I am compelled to recognise as universal and necessary. In the former, the first view of a countless multitude of worlds annihilates, as it were, my importance as an INDIVIDUAL PRODUCT, which affords but faint and faintly comprehensible endowments with the powers of life, is compelled to refund its constituent matter to the planet—itsself an atom in the universe—on which it grew. The other, on the contrary, elevates my worth as an INTELLIGENCE even without limit; and this thro' my personality, in which the moral law reveals a faculty of life independent of my animal nature, nay, of the whole material world:—at least if it be permitted to infer as much from the regulation of my being, which a conformity with that law

Physical Law.

Moral law.

Of the fear of God, self

इशावास्यमिदं सर्वं

तेन त्यक्तेन भुञ्जीथा म

God ईश pervades अवा

मय्येष जगत् in the world ज

righteously त्यक्तेन. Do not

हृदय कस्य whatever स्विद्.—Y

Of earning our bread

न भवति being away from sin, it

कुर्वन्नेवेह कर्माणि वि

एवं त्वयि नान्यथेतोऽस्मि

Desire to live निजीवित्

कुर्वन् good deeds कर्माणि

sin कर्म taints लिप्यते man

than this इतः better for

The Veda thus warns us

असुर्या नाम ते लोका

तस्ते प्रेत्यामिगच्छन्ति

Those ते people जनाः who

अमिगच्छन्ति after death प्रेत

exacts; proposing, as it does, my moral worth for the absolute end of my activity, conceding no compromise of its imperative to a necessitation of nature, and spurning, in its infinity, the conditions and boundaries of my present transitory life."

This moral law, which reminds man of his high position in the Vedic moral nature, is given in the unparalleled code of universal ethics of the hoary Veda, whose melodious music indelibly impresses it on the mind. Its study for a sufficiently long time habituates the mind to it in dealing with the concerns of daily life. Man then does not act like a dumb and driven cattle, but goes about as a responsible member of society. To take a few examples from the Veda.

Of the fear of God, self-denial, & uncovetousness, it says :

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन मुञ्जीथा मा गृधः कस्यस्विदनम् ॥

God ईश pervades अवास्व्यं all सर्वं this इदं, what यत् ever किञ्च moves जगत् in the world जगत्यां. Therefore तेन live मुञ्जीथा: righteously त्यक्तेन. Do not मा covet गृधः the wealth चनं of any body कस्य whatever स्विद्.—Yajurveda, xl 1.

Of earning our bread, desiring to live 100 years and being away from sin, it teaches :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतःसमाः ।

एवं त्वयि नान्यथेतो ऽस्ति न कर्म लिप्यते नरे ॥

Desire to live जिजीविषेच्छतः a hundred शतं years समाः by doing कुर्वन् good deeds कर्माणि alone एव here इह. Thus एवं no न sin कर्म taints लिप्यते man नरे. There is अस्ति no न other way अन्यथा than this इतः better for thee त्वयि.—Ib. 2.

The Veda thus warns us against hypocrisy :

असुर्या नाम ते लोका अन्धेन तमसा घृताः ।

ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥

Those ते people जनाः who ये are conscience-killers आत्महनः, go अभिगच्छन्ति after death प्रेत्य to those तान् regions which are

called नाम sunless regions, enveloped वृताः with pitch अन्धेन darkness समसा—Ib. 3. In other words, hypocrites who do not obey the voice of conscience, are born after death in ignorance, in which there is no ray of truth, and so they suffer much pain in the future state.

Of love to all, we are taught :—Yajurveda, 36 ch. 18 v.

वृते दृढ मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे ॥

All creatures may look upon me with the eye of a friend. I may look upon all creatures with the eye of a friend. We all should look upon one another with the eye of a friend.

Of truth and untruth, it says :—Yajur. XIX 77.

इष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः ।

अश्रद्धामनृते दधाच्च छ्वाँ सत्ये प्रजापतिः ॥

The Lord of creatures प्रजापतिः seeing इष्ट्वा both forms रूपे, truth and untruth सत्यानृते, distinguished व्याकरोत् them. He (the Lord of creatures प्रजापतिः) put unfaith अश्रद्धा in untruth अनृते and faith अर्द्धा in truth सत्ये. We should follow this natural law. The mind naturally does not believe in falsehood, but spontaneously relies on truth. It is sinful to break this law.

We are commanded to pray for truth :

अग्ने व्रतपते व्रतं चरिष्यामि तच्छेक्यं तन्न मे राक्ष्यताम् ।

इदम् अहम् अनुताद सत्यम् उपैमि ॥

O God, Protector of vows, I shall observe a vow. Do so, that I may be able to do it. May I obtain truth and be off from untruth !—Yajur. I. 5.

The following hymn is a prayer for good works and qualities which constitute righteousness : Rigveda, Canto or Mandala I, Hymn or Sukta 89.

आ नो भद्राः क्रतवो यन्तु विश्वतो ऽदश्वासो अपरीतास उदभिदः ।

देवा नो यथा सदमिद् वृधे असन् अप्रायुषो रक्षितारो दिवे दिवे ॥१॥

1. Let good सद्ः works क्रतवः ever सदमिद् attend आयन्तु us वः from all quarters विश्वतः so that यथा energetic अदश्वासः, irresist-

अश्रद्धाः, undecaying  
अश्रद्धाः be असन् our नः

देवानां सदा सुमतिर्ह्ययं

देवानां सत्यमुप सेदिमा

2. Let the good भद्राः

देवानां grace कर्तव्यतां us, let

be निवर्ततां ever अग्निः in us

friendship सत्यं of the lead

increase प्रतिरन्तु our न. life

तान् पूर्वया निविदा इमहे

अयमणं वरुणं सोममश्विन

3. We वयं invoke इम

पूर्वया Vedic speech निविदा, u

सन्, amity मित्रं, glory अति

justice अयमणं, excellence वरु

May the lordly समगा God of

मयः ।

तन्नो वातो मयोसु बातु मेघ

तद् ब्राह्मणः सोमसुतो मयो

4. Let the God of the

मेघजं which gives all happi

सता earth पृथिवी, the all-pr

ब्राह्मणः, the agreeable juice

the medicine. O intelligent

इदं may hear श्रुतं the pray

तमीशानं जगतस्तस्युपस्पति

पूषा नो यथा वेदसामसद् व

5. We वयं invoke इमहे

immovable तस्युपः objects, v

our protection अवसे May the

अदश्वः protector प्रायुः for our

for रक्षिता of the growth वृधे

ible अपरित सः, undecaying अप्रायुवः qualities देवाः preventive of  
pain शत्रुः be असन् our नः protectors रक्षितारः day by day दिवे दिवे

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरमि नो निवर्त्तताम् ।

देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्रतिरन्तु जीवसे ॥ २ ॥

2. Let the good भद्राः understanding सुमतिः of the learned  
देवानां grace ऋजूयतां us, let the generosity रातिः of angels देवानां  
be निवर्त्ततां ever अमिः in us नः, may we वयं obtain उपसेदिम the  
friendship सख्यं of the learned देवानां, let good qualities देवाः  
increase प्रतिरन्तु our न. life आयुः for righteous living जीवसे ।

तान् पूर्वया निविदा इमहे वयं भगं मित्रमादिति वक्षमस्त्रिधम् ।

अर्यमणं वरुणं सोममाश्विना सरस्वती नः सुभगा मयस्करन् ॥ ३ ॥

3. We वयं invoke इमहे them तान् by means of the ancient  
पूर्वया Vedic speech निविदा, namely, the qualities of affluence  
भगं, amity मित्रं, glory अदिति, dexterity वक्षं, constancy अश्विधं,  
justice अर्यमणं, excellence वरुणं, tranquillity सोमं, and health अश्विना ।  
May the lordly समगा God of knowledge सरस्वती do करन् us नः good  
मयः ।

तन्नो वातो मयोभु बातु मेषजं तन्माता पृथिवी तव पिता सौः ।

तद् प्रावाणः सोमसुतो मयोभुवस् तदश्विना शृणुतं शिष्यया युवम् ॥ ४ ॥

4. Let the God of the air वातः blow बातु that तत् medicine  
मेषजं which gives all happiness मयः to us नः, the all-producing  
माता earth पृथिवी, the all-protecting पिता sun सौः, the clouds  
प्रावाणः, the agreeable juice of the Soma or ambrosia, give us  
the medicine. O intelligent शिष्यया Physician Divine अश्विना, you  
युवं may hear शृणुतं the prayer ।

तमशानं जगतस्तस्युषस्पतिं धियं जित्त्वमवसे इमहे वयम् ।

पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ ५ ॥

5. We वयं invoke इमहे the तं Lord पतिं of movable जगतः and  
immovable तस्युषः objects, who illumines जित्त्वं our intellect धियं for  
our protection अवसे May the Nourisher पूषा be असद् our नः kind  
अदब्धः protector पायुः for our happiness स्वस्तये as He is the protec-  
tor रक्षिता of the growth वृधे of the universal wealth वेदसाम् ।

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तारुण्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ६ ॥

6. May the Lord इन्द्रः of great wealth वृद्धश्रवाः give दधातु us n: ease स्वस्तिः । May the all-knowing विश्ववेदाः Prae-mover पूषा give us joy । May the knowable God, the remover of pain अरिष्टनेमिः give us peace । May the Great Lord बृहस्पतिः give us happiness ।

पृषदश्वा मरुतः पृश्निमातरः शुभं यावानो विदधेयु जग्मयः ।

अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसागमश्चिह्न ॥ ७ ॥

7. Let men मरुतः who can employ electricity पृषदश्वाः, who have heaven born qualities पृश्निमातरः, who do good to others शुभं यावानः, who are experienced in wars विदधेयुः; and all विश्वे the gods or learned men देवाः, who have tongues of fire (eloquent speakers), who have power to think out मनवः, who are glorious as the sun सूरचक्षसः come अगमन् here इह for our n: protection अवसा, i. e., let them be born among us.

मद्रं कर्णेभिः शृणुयाम देवा मद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस् तुष्टुवांसस् तनूभिर्व्यशेम देवाहितं यदायुः ॥ ८ ॥

8. O pious यजत्राः learned people देवाः, may we who pray तुष्टुवांसः, hear शृणुयाम what is good मद्रं with our ears कर्णेभिः see पश्येम what is good मद्रं with our eyes आक्षिभिः, & with our firm स्थिरैः limbs अङ्गैः and bodies तनूभिः enjoy व्यशेम the life आयुः which यत् is devoted हितं to God देव ।

शतमिन्नु शतदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।

पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गतोः ॥ ९ ॥

9. O God देव, make चक्र the old age जरसं of n: our bodies तनूनां pass in the manner whereby यत्रा learned people देवाः live अन्ति a hundred शतं years शतदो, and in which यत्र there are भवन्ति sons पुत्रासः and elders पितरः in our family, and do not मा cut us off रीरिषत midway मध्या to attain गन्तोः the age आयुः ।

अदितिर्बौरदितिरेतस्त्रिम् अदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पंच जना अदितिर्जातमदितिर्जनित्वम् ॥ १० ॥

10. The Eternal अदितिः

mother माता, He is the creator of the gods or learned people, the subjects produced जतं and to

In plain words, the above means that the gods or learned men do good works everywhere in life from day to day.

Learned men, cultivate their disposition in his actions, so as to attain more longevity. These virtues are

in the mind by means of the acquirement of competence in justice, excellence or good

sweet speech or politeness. The above mentioned qualities is a source of protection, and pleasure. He

things, illuminating his intellect, for He knows all. It is

gives us ease, joy, peace, and happiness among whom are said to be

brave warriors, eloquent speaking persons. Man should have a good character and do a work which is good

of learned and good men in the world. God. He should ask the blessing of children and grand children

before death. He should not die in the kingdom of God : eternal life. father, son, learned men, qualities

creations. God is the protector of the world. Here God is made the

mon Father, He teaches virtues to His children. They imitate their father's

whom whose basic principle is God. They imitate their father's difficulties for solution.

10. The Eternal **अमरः** God is the sun **सूर्यः**, sky **अन्तरिक्षं** and mother **माता**. He is the father **पिता**. He is the son **पुत्रः**, all **विश्वे** the gods or learned people **देवाः** the five **पञ्च** senses **जनाः**, the objects produced **जातं** and to be produced **जनिष्यं** !

In plain words, the above hymn teaches that man should do good works everywhere without fail, as they alone protect him in life from day to day. He should acquire the wisdom of learned men, cultivate their friendship, imitate their charitable disposition in his actions, so that the good qualities may promote longevity. These virtues are better evoked and evolved in the mind by means of the Vedic verses, which ordain the acquirement of competence or affluence, amity, constancy, justice, excellence or good temper, tranquillity, health, and sweet speech or politeness. This virtue containing the above-mentioned qualities is a sovereign medicine, giving ease, protection, and pleasure. He should think of God, the lord of all things, illuminating his intellect for his protection and happiness, for He knows all. It is God, the lord of wealth, who gives us ease, joy, peace, and felicity. Those people become happy among whom are savants of electricity, born geniuses, brave warriors, eloquent speakers, good thinkers, and far-seeing persons. Man should hear what is good, see what is good, and do a work which is good with firmness and in the interest of learned and good men in all is life, which his the service of God. He should ask the blessings of God of a long life, of children and grand children, pray for the aversion of premature death. He should not dread death, for there is no death in the kingdom of God : eternal is the heaven, sun, mother, father, son, learned men, qualities, senses, present and future creations. God is the protector of His works.

Here God is made the basis of morality. Being our Common Father, He teaches virtue with love, and we delight to imitate Him according to our power. This theory of morality whose basic principle is God, is exemplified in the life of children. They imitate their father, to whom they refer all their difficulties for solution. No doubt the father sometimes

wants to correct them when deliberately going astray. But love is predominant in the parental teaching of morality. Godless morality is hard to prove. The morality of materialists is based on science. But then science or the matter is God in their case. Sanscrit philosophers define God as सत्यं ज्ञानम् अनन्तं ब्रह्म—Truth, knowledge or law, and infinity. So there is not much difference in the materialistic and the spiritualistic or Vedic theory of morality.

By the bye it may be here mentioned with regard to the rendering of the word devas as qualities and learned men. It will be described in all its meanings farther on; but here it denotes qualities as it is used along with kritavas, which means actions; and this is a prayer for good actions and good qualities. The word means spiritual beings or angels elsewhere, but not here, for they cannot be supposed to stay in the body for life. Hence it is translated as qualities.

Thus the study of the Veda trains the human mind in the angelic school of moral law, without which the great intellectual attainments are a source of evil rather than good to society.

\*As no department of knowledge is free from admixture of others from their overlapping nature and unity of knowledge, it is often imagined that the exclusive study of any intellectual science will do for a man as a good citizen. But a little thinking will dispel this hallucination.

The cultivation of purely intellectual sciences can never make a moral being of man. As, for example, the science of medicine is not opposed to cannibalism, provided that the human beef is not obtained from plucky corpses or sick persons. The science of mathematics can calculate the illegal income of a night's burglary. Sexuology makes no distinction between legal wedlock & illicit connection. Thus it is plain that the science of ethics has an important place in the curriculum of man's education. The progress of this translation of the Vedas will attest the cosmopolitan nature of the moral law inculcated by these Gospels of India.

Thus the perusal of  
lore re  
knowledge, pro. tion o  
most mental expan- always  
and moral truths. thereb  
prepares the mind for the  
constitution of nature, &  
required by society all the  
are useful, namely, the inc  
phenomena of nature so as  
knowledge, and moral hab  
society, and certainly thes  
constitute the most desirab  
of the Vedas, the most and  
progressive reason.

Further, man as an a  
The Veda begets ing dem  
honesty. An inte  
moral beauty is alone not  
of the stomach without the  
must learn how to produce  
keep his body and soul tog  
sub-humans in the struggle  
cumstances, he must cultiva  
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knowledge of his profession  
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Some of them, as, for instan  
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all good members of society  
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can not take up sinful avoc

Thus the perusal of the Vedas or acquaintance with their lore results in the expansion and invigoration of the mind inasmuch as the Veda is always singing the psalm of Nature and thereby inviting man to read her teachings, prepares the mind for the pursuit of science as impressed in the constitution of nature, & furnishes it with certain moral truths required by society all the world over. If these qualifications are useful, namely, the inquisitive aptitude of observing the phenomena of nature so as to increase the stock of human knowledge, and moral habitude in dealing with the members of society, and certainly these are the jewels of humanity, they constitute the most desirable subjective utility of the knowledge of the Vedas, the most ancient scriptures of man, endowed with progressive reason.

Further, man as an animal is overpowered with the pressing demands of the preservation of existence, honesty. The Veda begets. An intellectually improved mind with all its moral beauty is alone not able to create bread to satisfy the cry of the stomach without the instrumentality of the hand. So man must learn how to produce food and other necessities of life to keep his body and soul together. He shares in common with sub-humans in the struggle for existence. To live in easy circumstances, he must cultivate what are called the bread and butter sciences. In fine, he must acquire proficiency in the knowledge of his profession. It is generally seen that a fashionable man in his greedy infatuation places his summum bonum on the artful perfection of professional knowledge. But all professions are not equally profitable, nor are they equally moral. Some of them, as, for instance, prostitution, gambling, butchery, throat-cutting, are evidently heinous sins and tremendously harmful to civilisation. Such professions should be avoided by all good members of society. As the knowledge of the Veda acquaints the mind with the sterling worth of its ethical code, it can not take up sinful avocations for the transient pleasures of

a short temporal life. The present prevalence of obnoxious professions is due to the absence of the inculcation of the sound principles of morality as found in the Vedas on the mind in its training period.

Here a question may be pertinently asked, Will not the improved mind, ground in natural sciences and cosmopolitan ethics, be weak enough to grapple with the mechanical nature of commercial transactions or application of handicraft? Well, it is seen that educated men make better agriculturists and gardeners. A literate person is a very useful errand boy. All professions require some knowledge of what is called the three R's. The wretched state of Indian artisans' professions is attributable to their utter illiteracy. If educated men take up ordinary professions, the out-turn and profit thereof will far exceed their anticipations. Also, the various sins and crimes committed in the prosecution of those professions will disappear in the clear light of learning and morals.

See, the Vedas not only rivet the mind on the study of nature and thus show the pathways to science and art, besides inculcating universal ethics, but also impress on the mind of their student the importance and usefulness of main professions to earn bread honestly.

The profession of tillage is impressively extolled in the 1st section (Anuvaka) of the 12th chapter (Kanda) of the Atharva-veda. Being long it can not be given here at length. A few sentences may suffice here. It will of course be translated verbatim in its proper place. We read : नाना वीर्या ओषधीर्या विभर्ति पृथिवी नः प्रथतां राक्षतां नः—Land should be important to us & we should devote ourselves to its cultivation, as it bears many kinds of seeds & herbs. It produces corn & other agricultural things—यस्यामन्नं कृष्यः संवभूवुः All living beings derive their support from it.—या विभर्ति बहुधा प्राणान् पजत. The ordure of cattle,

and birds forms

विद्यो मग्न. It

all विद्यो मग्न.

So much importa

made to declare :

the morner and I am a s

for it waters

waterfully and carefully

it gives us honey, des

वा रक्षत्यस्वपुना विद

सा वो मनु प्रियं दुहाम

Mortal men live on milk

जीवन्ति स्वधयाग्नेन मर्त्याः

fools only.

Many references oc

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यस्य प्राच्या यस्य विद्वे रथार

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हिरण्ययस्त्वरिक्ष चरन्ति ता

ter (in the exoteric sense

boats or ships, which go

golden or shining. See

Veda as it is often me

the modern poets of In

a teacher is ashamed

voyage is now looked up

India has been passing r

quarter of a century, but

revival of the Vedic stud

hardy sailors of the Hind

will drive off timid ideas

It is study, and not adv

people's mind.

horses, and birds forms its wealth or manure.—मकार अह्वानं  
 यस्यैव विद्यो भगम्. It gives us prestige—वचः पृथिवी नो दधातु  
 It supports all विश्वंमरा. It gives wealth and honor वसुधानी  
 प्रतिष्ठा. So much importance is attached to cultivation that man  
 is made to declare : माता भूमि पुत्रो अहं पृथिव्याः—The land is  
 the mother and I am a son of the earth, and the cloud is the  
 father, for it waters it.—पिता स उ नः पिपतु Learned men  
 watchfully and carefully guard the land, the treasure of all ;  
 it gives us honey, desired things, and power—

वां रक्षन्त्यस्वपूना विश्वानी देवा भूमि पृथिवीममसादम् ।

सा नो मङ्ग प्रियं दुहामथो उक्षतु वर्चसा ॥

Mortal men live on milk and corn in the land—भूम्यां मनुष्या  
 जीवन्ति स्वधयाज्ञेन सत्यैः These lessons can be forgotten by  
 fools only.

Many references occur to chariots and boats, which pre-  
 Manufacture and Navigation. suppose the existence of arts and manu-  
 facture among the ancient people of India,  
 whose book of common prayer is the Veda. As, for instance,  
 यस्य प्रात्या अस्य विश्वे रथासः—These domestic animals and these  
 chariots are God's blessings. The navigation of the sea and  
 air is hinted in many places.—यास्ते पूषन् नावो अन्तः समुद्रे  
 हिरण्ययोरिन्वरिक्षे चरन्ति तामिर्यासि Rig. vi. 58. 3.—O Suppor-  
 ter (in the exoteric sense, a merchant), Thou goest by those  
 boats or ships, which go on the sea and in the sky, which are  
 golden or shining. Sea-voyage is a common thing in the  
 Veda as it is often mentioned in similes. The similes of  
 the modern poets of India talk of woman's features, which  
 a teacher is ashamed to explain to his class of boys. Sea-  
 voyage is now looked upon with horror. Social reform in  
 India has been passing resolutions to encourage it for the last  
 quarter of a century, but to no purpose. So it is hoped the  
 revival of the Vedic study will make skillful workmen and  
 hardy sailors of the Hindus, as the Veda mantras or verses  
 will drive off timid ideas regarding the sea from their head.  
 It is study, and not advice, that overcomes prejudice in a  
 people's mind.

As to commerce, persons conversant with the Vedas are thus advised to take up trade for their honest livelihood. The full passage will appear in its proper place with translation. Here some prominent points connected with trade are only quoted :—

इन्द्रमहं वणिजं चोदयासि स न प्रदुः प्रपता नो अस्तु ।  
 शुद्धन्नरार्ति परिपन्थनं मृगं स ईशानो धनदा अस्तु ममम् ॥  
 ये पन्थानो बहवो देवयाना अन्तरा प्रवापृथिवी संहरन्ति ।  
 ते मा जुषन्तां पयसा वृतेन यथा कीत्वा धनमाहराणि ॥  
 इमामग्ने शरणि नो यमध्वानमगाम दूरम् ।  
 शुभं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु ॥  
 येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।  
 तस्मिन् म इन्द्रो रुचिमा दधातु प्रजापतिः सविता सोमो अग्निः ॥  
 तन् मे भूयो भवतु मा कनीयस् ! उपत्थानमंसा वयं होतव्यं वैश्वानरं स्तुमः ।  
 स नः पूजास्वात्मसु प्राणेषु गोषु जागृहि ॥—Atharva-veda III. xv. 1—7

I pray to God for trade. May He come and be before us as a guide ! May He destroy robbers, evil-doers, beasts. He is the king. May He become the giver of wealth to me. Let the celestial cars which traverse the many paths between the heaven and earth, serve me with commodities—milk and butter (which denote precious useful things), so that having bought them I may get wealth ! O God, when we go far by this road, let it be safe ! Make our buying, selling, bartering profitable ! O God, make me like it and take care of the money with which I trade, for good men desire to get money from money ! Let it never again be little ! O Leader of the universe and Giver, we adore Thee with humility, be ever wakeful in our children, us, cattle, and life !

It establishes 3 conditions for trade ; viz., 1. Honesty, never losing the sight of God in dealings ; 2. Going to distant countries by the land, air and sea ; 3. Bring the whole heart to your profession, i.e., love it. Then ask the blessing of God upon it. Mr. Help says in his essays that honesty is not inconsistent with trade, from which it is now oft divorced by

fashion or greed. Care in distant places is profitable investing money in trade get rich. As long as G prosper ; but on its going to ruin.

Hence, the knowledge of its recipient to ful labour of love, will lishes its objective utility constitution of a civilised

That great intellect parts is sometimes asso manufacturing ingenuity, canto or mandala (circle) agriculture, as is clearly mitra made of him when was all right. The Euro of culture as working for

In 458 B. C. Minucius was besieged in mountain Rome. The senate saw uly than to appoint a di Rome. For this purpose whom a message was sent who brought him the diet Racilia engaged in rustic the Tiber. When he had sage of the senate, they sent him to Rome. He inamed able of bearing arms shou three days he marched w of Minucius. The enemio pass under the yoke. triumph and was awarded

fashion or greed. Carelessness ruins business. Trade with distant places is profitable. Good men wish to get money by investing money in trade; but evil doers practise frauds to get rich. As long as God's power is awake in beings, they prosper; but on its going to sleep or ceasing to act, they go to ruin.

Hence, the knowledge of the Veda, not in vogue now, requiring of its recipient to earn his bread with honest & healthful labour of love, will be found socially useful, which establishes its objective utility or practical usefulness in the true constitution of a civilised society.

That great intellectual and moral learning the Vedas imparts is sometimes associated with agricultural labour and manufacturing ingenuity. St. Vashishta, to whom the whole VI canto or mandala (circle) of the Rig Veda is ascribed, lived by agriculture, as is clearly evidenced by the inquiry St. Vishwamitra made of him when he paid him a visit, asking, if his crop was all right. The European history instances several men of culture as working for bread by manual labour.

In 458 B. C. Minucius, a consul of the Roman republic, was besieged in mountains by the Æquians, who threatened Rome. The senate saw no other way to get out of the difficulty than to appoint a dictator to rescue the consul and save Rome. For this purpose L. Q. Cincinnatus was chosen, to whom a message was sent. The messengers of the senate, who brought him the dictatorship, found him and his wife Racilia engaged in rustic pursuits on his little state beyond the Tiber. When he had put on his toga to receive the message of the senate, they saluted him as dictator and conducted him to Rome. He immediately ordered that every one capable of bearing arms should be enlisted. All obeyed, and in three days he marched with a numerous army to the rescue of Minucius. The enemies were defeated and compelled to pass under the yoke. Cincinnatus returned to Rome in triumph and was awarded with a golden crown. He then laid

dowa the dictatorship, with which he had been invested only sixteen days and returned to his arm.

Dr. Benjamin Franklin, the discoverer of electricity, was so learned that universities offered him the degree of L.L.D., was a wonderful compositor and type-founder. No mistake can be greater than to think that great learning will repudiate the field labour or mechanical skill. But to return.

Thus the need of Vedic knowledge, which improves the mind intellectually and morally, and which makes a man a useful and instrumental member of a prosperous commonwealth, can not be denied by a sane and experienced gentleman, responsible for the well-being of human society. It was the prevalence of Vedic knowledge in ancient India that made the country a plentiful garden and cradle of civilisation. Says the Encyclopædia Britannica, page 700, 9th edition, Vol. II., "Some authors regard India as the cradle of all sciences, particularly of astronomy, which they suppose to have been cultivated there from the remotest ages."

The same causes produce the same effects. Fire which it will make it great heated water in pre-historic time, does not now, if revived, cool it now in the great advance of evolution. Justice played an important part in the constitution of ancient society. Its value is not yet lessened at present after society has made great improvement all round. Sorrow for the dear dead has always been made bearable by the hope of immortality, the foundation stone of religion and the most prominent subject of the Rigveda, India's primeval hymnal, and the common prayer book of mankind at its first start. As the knowledge of the Veda made great men of the ancient inhabitants of India, it can not now degrade them, while Nature lives with her law of uniformity in the right hand and of constancy in the left.

The Veda is the book of the age of inquiry of India. In it will usher the age of inquiry investigation, experiments, the study of nature, the original store-house of knowl-

edge, all lead to advance of whose origin ancient

When the study of studies, as is too apparent who rules down:

Let the pupil, with the proper time for the duty, (all other observ Sir W. Jones Mann, IV. gularly studied, India p clearly saw and intellige Allowise God, Nature, ta

The sweet fruits of garden of Vedic India metres and tunes, depict Upa-Vedas, describing life *vyākhyāna*, and art *vyākhyāna* barians, 6 auxiliary stud (orthopy), Kalpa (sociok (glossary of Vedas), *Upanishad* my). These are called

Still the garden The later harvest contain may be read in the trans Justice of the Calcutta Hi Company. The law-giv Vedic scholars and Milc serit language. The 4 B sages, & 10 Upanishats v metaphysical treatises of the great Schopenhau these golden words of et

By Yajñavalkya, Angiras Parasara, Yama, Likhita, Vishnu Gautama, Satatapa and Vasish

edge, all lead to advancement in science and art, in the account of whose origin ancient India occupies a high position.

When the study of the Veda formed the chief subject of studies, as is too apparent to mention from the Code of Manu, who rules down: वेदम् एव अध्ययितव्यम् यथाकालम् यत्नपूर्वकम् ।

तं ह्यस्यायुः परमं प्रथमं उषधमोऽङ्गं पश्यते ॥

—Let the pupil, without tiring, daily mutter the Veda at the proper times for they declare that to be one's highest duty, (all) other (observances) are called secondary duties.—Sir W. Jones: Manu, IV, 174.—I say when the Veda was regularly studied, India produced literati and illuminati who clearly saw and intelligently read the ever open book of the All-wise God, Nature, the universe, set before the face of man.

The sweet fruits of the life-trees of the knowledge-garden of Vedic India are the 4 Vedas expressed in numerous metres and tunes, depicting natural scenery; 4 supplementary Upa-Vedas, describing the laws of music गान्धर्ववेद, wealth अर्थवेद, life आयुर्वेद, and art शिल्पवेद; almost all being destroyed by barbarians; 6 auxiliary studies, called SHAULANGAS, viz., Shiksha (orthepy); Kalpa (sociology); Vyakarana (grammar); Nirukta (glossary of Vedas); Chhanda (prosody) and Jyotish (astronomy). These are called the 14 circles of knowledge.

Still the garden blossomed and bore abundant fruit. The later harvest contains 19 Codes of Laws, of which Manu's may be read in the translation of Sir William Jones, the Chief Justice of the Calcutta High Court in the days of the East India Company. The law-givers of these 19 codes\* were all great Vedic scholars and Miltons, Newtons and Johnsons of the Sanscrit language. The 4 Brahmanas which contain discourses of sages, & 10 Upanishats which, multiplied to more than 100, are metaphysical treatises on ontology, drew forth the admiration of the great Schopenhauer, the second Kant of Germany, in these golden words of eternal truth:

\* By Yajurvedya, Angiras, Atri, Apastamba, Ushanas, Katyayana, Daksha, Parasara, Yama, Likhita, Vishnu, Vrihaspati, Vyasa, Sankha, Samvarta, Harita, Gautama, Satatapa and Vasishtha.

In the whole world there is no study, except that of the originals, so beneficial, and so elevating as that of the OUPANEKHAT. It has been the solace of my life, it will be the solace of my death.

The last great harvest of substantial use from the science orchard of ancient India brought into the world the famous 6 Schools of Philosophy, namely, the Nyaya (logic) by Gautama, Vaisheshika (physics) by Kanada, Sankhya (physics) by Kapila, Yoga (metaphysics) by Patanjali, Vedanta (metaphysics) by Vyasa, and Mimansa (applied science) by Jayamini. These philosophers were well-versed in the Vedic lore, in whose support it is said the books were written when it was attacked by Buddhism, which is but an off-shoot of Sankhya in its atheistical interpretation. Valmiki's Ramayana & Vyasa's Mahabharata, the Homer & Milton of India, bring up the rear of this unprecedented brilliant phalanx of old India's men of letters & close the galaxy of learning to give way to the Dark Ages of Medieval India. Tho' it is painful to part with the gala day, yet it is but natural that the sun which rises in and gives light to all the countries of the world, should set in India, perhaps to enhance the appreciation of God's blessing of the light of knowledge in the days of science and art.

If so remarkable has been the result of the Vedic study, here is no reason why its revival should not fruit into the same blessings. A proof is afforded to skepticism here by the modern example of the late Swami Dayanand Saraswati, who alone studied the Vedas in these days of their disuse, and whose preaching the Vedic Religion uprooted the mythological faiths of modern India. The followers of the Vedic Religion nauseate at the idle tales of mythology. None of them likes to study the Bhagawata, which was the book of salvation of medieval India. If this religion spreads in India, and there is every hope, if the English Govt. lasts for sufficiently long time, which gives us liberty to preach it, the people of India will soon take their appropriate place among the learned men

Vedic knowledge produces longevity.

O (God), may that among learned people eye pranayama: (able to see the of respiration pranayama (life).

Here Jamadagny means nature to see the world, as of an apple. - The Sanscrit for all that follow, as Prithvi here the eye means all the means breath, which is life contains desire, will, &c.

the three-fold duration of when the senses and the will a hundred years being a man we live a hundred autumns it denotes a healthy life of

By the bye a question No history in a history of the Vedas not. It is said

of Europe and America, where the sun of science and art shines to produce the wonder of modern civilisation.

Also, it must be borne in mind that it is intellectual men and great artists that originate work. Ignorance sees no work. It is the parent of idleness. Knowledge, on the other hand, views an extensive vista all round, full of work, full of material for work. All the modern activities, whether in theoretical sciences or practical arts, in machinery or in handicraft, in commerce or in other arts of peace, are born of enlightened brains, stocked with clear and upto date knowledge. Nothing advances the cause of civilisation so much as knowledge in its numerous departments. The learned mind does not allow the obedient body to rot in indolence. Work of both conduces to the length of life. It is on this account that the prophets of the Vedas enjoyed fabulous life. Says the Yajur III. 62.

Vedic knowledge आयुषं जमदग्नेः कश्यपस्य व्यायुषम् ।  
conduces to longevity. यद् देवेषु व्यायुषं तद् नो भस्त्वु व्यायुषम् ॥

O (God), may that तद् three-fold age त्रि-आयुषं which यद् (was) among learned people देवेषु, the three-fold age त्रि-आयुषं of the eye जमदग्नेः (able to see the world) and the three-fold age त्रि-आयुषं of respiration कश्यपस्य (life) be भस्त्वु (the lot) of us नः !

Here Jamadagny means the eye endowed with power by nature to see the world, as only Newton's eye could see the fall of an apple. The Sanscrit idiom makes the first word stand for all that follow, as Prithwi stands for five elements. So here the eye means all the senses. In like manner, Kashyapa means breath, which is life, as its cessation is death. Life contains desire, will, &c. Hence, the above verse prays for the three-fold duration of existence, and that with health, for when the senses and the will can work till three hundred years, a hundred years being a normal life, as जीवेम शतम् शतम्—may we live a hundred autumns, I say when the senses work well, it denotes a healthy life of three-hundred years.

By the bye a question crops up here, if the Veda contains No history in a history of the people. It is replied that it does the Vedas not. It is said, the above verse contains the names

of sages, Jamadagny and Kashyapa. It is replied that these words are not proper nouns. They mean the eye and breath. For, if they meant those persons lived in ancient time, the Veda could not have existed before them. But it did exist before them, and they were versed in it. So the words do not signify particular persons; but they are common nouns or significant words, which, being used as the names of persons, were afterwards become proper nouns in their case.

Another question is, There being many scriptures, which The Veda proper is the Veda? The Brahmins regard all the scriptures as the Veda, viz., the mantras or verses, Brahmanas, Upanishads, Puranas, Upapuranas, Gita, &c. But it is not right. For, all these books make the mantras or verses as the foundation stone of their teachings. The Brahmanas, four in number, viz., Aitareya, Sandilya, and Gopatha, respectively belonging to the Rig, Yajur, Sama, & Atharva Vedas, describe the text of the Verses. Thus the Gopatha explains the gayatri, which is the creedal verse of daily prayer. So the Mantras and Brahmanas can not be one & the same. The mantras form the text of the sermons or discourses of the Brahmanas, which are expositions or descriptions of rituals. The mantras or verses, therefore, constitute the VEDA PROPER. And so was the sense of the ancients; for, these books are called the Upavedas or subordinate Vedas, as the Ayur-Veda (knowledge of life)—medicine; the Gandharva-Veda (knowledge of singing)—music; the Dhanur-Veda (knowledge of the bow)—military art; the Artha-Veda (knowledge of wealth)—political economy. Why are these books called the Upa- or junior Vedas, if they and the verses are identical? The Veda is in metrical form, while all others are mostly prose mixed up with poetry. Medicine is in poetry, but it is not sacred, for the sacred poetry is specially characterised with seven metres and their combinations as given in the Pingalam, an ancient treatise on prosody. The other scriptures always employ profane or common metres. Besides, the Vedas are called after the metre mostly used in them; as, Richas are the verses of the Rig Veda, which word is

The literature of this  
mostly composed of frivol

formed of Rik and Veda, k (hard) being changed for euphony to g (soft) before v (soft); Yajus is a metre, used in the Yajur-Veda. Here the final s is changed to r. S na means the English word Psalm, which is singing. At worship the Sama Veda is sung. The Riks when sung become Saman (n is dropped in the nominative case). The word Athawan is explained in the Atharva-Veda. It means the book of the descendants of Bhrigu, called the Atharvangiras. Thus the metrical portion only is the Veda, and not the later scriptures.

The abandonment of Vedic study ushered the age of Mythology. Mythology ushers faith in India. It is generally believed that the age of faith the internecine war brought on by the rivalry of two houses, called the Pandavas and Kauravas, disputing for the possession of the kingdom of Hastinapore, now extinct, called the Mahabharat, and fought on the battle-field of Kuru-kshetra near Delhi, some 5,000 years ago, was the beginning of the Dark Ages of India. No doubt, many learned and brave men perished in it with 18 akshohini of army, i. e., 39,36,600 strong, of which 81,49,280 were soldiers. This carnage is certainly appalling. But the war itself was the outcome of evil usages then in vogue, viz., gambling, hunting, polygamy, land-grabbing, exploitation, papacy, individualism, plutocracy, drinking and other degenerating practices. The exciting cause was a gambling match between King Yudhister and Prince Duryodhan was witnessed without compunction by many kings, princes, learned men and others. Queen Dropadi was staked and lost. The quarrel raged to such a pitch that the winners ordered the disrobement of her in the court, when Emperor Dritarashtra, the father of Prince Duryodhan, came in and prevented the disgrace. Now, this fall of rectitude can not be instantaneous. Decades of years rather centuries are required to warp the native innocence of the human mind. So the Dark Ages of India commenced imperceptibly long before the war.

The literature of this period is very voluminous, being mostly composed of frivolous nursery tales and love adven-

tures. It forms the mythology of India and plainly avows its birth from the Mahabharatam. It consists of 18 Puranas, —namely, (1) Brahma, containing 10,000 verses, (2) Padma, 55,000, (3) Vishnu, 23,000, (4) Shiva, 24,000, (5) Vayu, 24,000, (6) Bhagwat, 18,000, (7) Narada, 25,000, (8) Markanday, 9,000, (9) Agni, 15,400, (10) Bhavishya, 14,500, (11) Brahmavaiivarta, 1,800, (12) Linga, 11,000, (13) Barah, 24,000, (14) Scandha, 81,100, (15) Vamana, 10,000, (16) Kurma, 17,000, (17) Matsa, 14,000, (18) Garurha, 10,000, (19) Brahmanda, 12,000, —and 18 Upa-Puranas, —namely, (1) Adi, (2) Nrisinha, (3) Vayu, (4) Saiva Dharma, (5) Durvasa, (6) Kapila, (7) Narada, (8) Nandikeswar, (9) Shankar, (10) Varuna, (11) Samba, 12 Kalki, (13) Maheshwar, (14) Padma, 15 Devas (16) Parashar, (17) Marich, (18) Bhaskar, each written to teach its religion. These religions are many. Swami Shankaracharya refuted 74 sects in his preaching tour in India with 3,000 followers. The chief doctrines of these faiths is Trinity, —Brahma, Vishnu and Mahesh; —Incarnations, 10 of Vishnu alone, of which one, Nish-kalanka (blameless), is yet to come; faith; devotion; the muttering of a god's name; food to the manes by feeding the priests; pilgrimages to sacred places, 4 of which are important, viz., Badri-Nath in the north, Rameshwar in the south, Dwarka in the west and Jagan Nath in the east; fasts; externalism, as growing hair, shaving, coloring the dress, cauterising the arms, &c. All this ritualism is given at length in these tomes of Sanscrit mythology, which has made a mess of our morality and religion, & hurled India down headlong from the battlements of knowledge, so to say, to the bottomless pit of ignorance, idle tales, tomfoolery of idolatry, abject superstition, grovelling poverty, childish dependence, and demoralised shamelessness of sinful life. Whose consequence is the present disgrace of the existing progeny of ancient heroes and philosophers but that of the prevalence of immoral mythology, absurd cosmogony and ridiculous ritualism? If this state of things be unbearable, and it is a tearable, nay, unthinkable to an awakened mind, Reader, spurn the addresses of the whore

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of mythology with truly manly dignity and philosophic indifference, and, like all great workers in the field of knowledge, who never get disappointed when a work in hand is spoiled, begin the work of our regeneration from the very beginning, which lies in the study of the Vedas, the doomsday book of our forefathers' faith. Remember what Bhartrihari says :—

प्रारभ्यते न खलु विघ्नमयेन नीचैः प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।  
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारभ्य चोत्तमजना न परित्यजन्ति ॥

—The vulgar do not begin a thing from fear of obstacles ; the middling meeting impediments at commencement, cease to do it ; but the best men do not give up a work in hand when once undertaken, although they are disappointed often and often by unfavourable circumstances. So much for the need of Vedic knowledge from the utilitarian standpoint of man's agency in the economy of social order. May God prosper it !

## SANSKRIT ANTHEM.

Prosper the Sanscrit tongue !  
Wherever its words are sung,  
Let slavery die !

May the pure Vedic speech  
Unto all nations reach,  
And every person teach  
Glad freedom's cry !

Prosper the rights of man,  
Members of race human,  
To make friends rise !

Establish equal right !  
Enlighten error's night !  
Abolish envy's blight !  
Prosper the wise !

Prosper the reign of peace !  
Let wars and conflicts cease !  
Prosper the good !

Banish the strife for gain !  
Vanish the worker's pain !  
Establish on land and main  
Man's brotherhood !

Liberty, learning, love,  
 Be triune power above  
 All ills of life !  
 United human race !  
 Proclaim in every place  
 The Golden Age of Grace,  
 The end of strife !—TRUTH SEEKER, NEW YORK.

It may be asked, What is the use of an English translation of the Vedas, seeing that it is already done by abler scholars, such as Dr. Max Muller, Dr. Wilson, Dr. Benfey, and other learned orientalists ? Well, firstly, their translation is intended to inform their reader of what the Vedas teach, according to their understanding of them ; secondly, their translation is not complete and so literal as to help a candidate of Vedic lore to learn the language of the Vedas, which is the main object of the present translation, and which will enable the reader to derive truth from the original source. The European scholars follow Sayanacharya's commentary, which was written when the Vedic idiom was as unknown as now, and when mythology reigned supreme in the belief of the country.

With all due deference to their scholarship, I think the European orientalists took no trouble to think that these venerable books of our faith had lost their reverence in consequence of their mythological translation, which is abhorred by the refined sense of the modern enlightened Hindu. Had they reflected that the sense derived from their mythological interpretation could not be the basis of the religion of the Indian sages, who were the authors of the philosophy of Vedant or non-dualism or monism or the unity of substance, which is the highest flight of the human mind such as Kant possessed ; they would have doubted its correctness. It may be that they had no such cosmopolitan sympathy with the Hindus as Count Tolstoy expressed in his voluminous writing. But of their sincerity, there can not be the least shadow of doubt at all. As it stands, their translation does not inspire the reader with a religious sense, the chief object of the Vedas.

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They joined the ignorant sectarians in the condemnation of the grand description of nature in her visible activity, given in the Vedas with the view to impress the human mind

The Europeans' contempt for the knowledge of nature.

with the stupendous grandeur of God's glory; for, natural phenomena are the truly real and ever occurring miracles, which everywhere convincingly prove the existence of God to all nations of diverse tongues in one unalterable language. It is sad to observe that great as they were, they were led into the vulgar mistake of the unreality of Nature, the most holy shrine of God, by the fear of their co-religionists, whose belief is now ruthlessly consumed by the fire of science. It is the unsurpassable merit of the Vedic religion that its God is the God of Nature, which ever stands revealed in all its multitudinous splendour before the human mind; while the gods of other revealed religions are but creatures of the human imagination, whose existence can not be proved but by their inconsistent and conflicting dogmas.

As the Vedas are the books of religion & morality, fit for all people, it is inevitably necessary for the moral one who believes in welfare of humanity to know their secret, hence its need. Hence the need of their literal translation by one who believes in them, not superstitiously but rationally.

Regarding the occidental translations, suffice it to say that they are utterly useless as religious books to the Hindus, whose house of faith is built on the rock of the Vedas, Prof. Max Muller says himself : Vol. I, Preface p. xxv, Rigveda-Sanhita :

"I have to say a few words on the general plan of my translation. I do not attempt as yet a translation of the whole of the Rig-Veda, and I therefore considered myself at liberty to group the hymns according to the deities to which they are addressed." Further on he says :

The Veda, I feel convinced, will occupy scholars for centuries to come, & will take & maintain for ever its position as the most ancient of books in the library of mankind. Such a book, and the commentary of such a book, should be edited once for all.

The Professor has assorted the Vedic deities and their hymns according to his own understanding. So difference in understanding will reject his assortment. Any kind of classification can be best made by everyone after understanding the whole. To accept anybody's classification is useful in an academical examination, but not for a seeker after truth. The followers of a sectarian religion go after the views of their founder. The object of the present translation is to understand the book and leave a classification of its deities, hymns, &c. to the reader's judgment.

The Professor's first volume of 263 octavo pages gives 12 hymns only, viz., Mandala I, hymn 6, 19, 37, 38, 39, 64, 85, 86, 87, 88, 165, & 166. Still the hymns are not comprehensible. Here is the first hymn of the book, namely, Mandala I, Sukta VI, re-produced to enable the reader to form the judgment. M is for Prof. Max Muller, W. for Prof. Wilson and T. for this. मधुछन्दाः ऋषिः इन्द्रः देवेता गायत्री छन्दः षड्ज स्वरः ।— Its seer is Maduchhandah; subject, Indra; metre, Gayatri, 24 syllables; tune, Sharhaji.

1. युजन्ति ब्रह्मरूपं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥१॥

M.—Those who stand around him while he moves on, harness the bright red-steed; the lights in heaven shine forth.

W.—The circumstationed (inhabitants of the three worlds) associate with (Indra), the mighty (Sun), the indestructive (fire), the moving (wind), and the lights that shine in the sky.

The French and German translations are of no use to us. So they are left out: they are of the piece.

A Brahmana thus explains it:—असौ वा आदित्यो ब्रह्मः । आदित्यम् एव असौ युनक्ति । अग्निः वा अरुषः । अग्निम् एव असौ युनक्ति । वायुः वै चरन् । वायुम् एव असौ युनक्ति । इमे वै लोकाः परितस्थुषः । इमान् एव असौ लोकान् युनक्ति । नक्षत्राणि वै रोचना दिवि । नक्षत्राणि एव असौ रोचयन्ति । महर् नामसु महः ब्रह्मः पठितम् ।

—Aditya or the sun is ब्रह्मः. He (the priest) joins him (the candidate or novice) to Him (the Great Sun or Fire). Fire is अरुषः. He joins him to the Great Fire. Wind is चरन्. He joins

the Great Wind.

These worlds are

चरन् agns, विनि in

indicator helps the o

There is no word f

Person Plural. So they

in religion forms the su

33er is often understoo

मन्त्रे (They) go to

Here the agent is om

ould be taken as the s

युजन्ति means join, t

upon, approach, go to,

join your mind with. G

(The people) join

ful अरुष (रुष to kill, इ

क is elided, leaving अ is

vowels and वा प्री and

elision of क implies that

vowel: रुषः killing, dea

रुषः यस्य सः अरुषः. He w

Hence immortal or me

is called the Great, the

परि the worlds तस्थुषः or

from रथा to be present

स्था or its substitute सिद्ध

and shine रोचन्ते as star

ation he men who are

the world. (रुष to plea

This verse is thus

nand Saraswati :

(i) ये यो गितो विद्वांस

र्यान् मनुष्यान् वा चरन्तं

(रुष विसायां) ब्रह्मं विद्वांस

परमेश्वरमात्मना सह युज

him to the Great Wind. (In this case *ब्रह्म* qualifies both *अरु* and *चरन्*). These worlds are *परितस्थुः*. He joins him to them. Stars are *रोचना* lights, *दिनि* in the sky. He joins him to them. It means the initiator helps the candidate in communing with God.

There is no word for a priest ; but the verb is the 3rd Person Plural. So they or the people addressed or instructed in religion forms the subject of the verb. In Sanscrit the doer is often understood, as it is readily made out. Thus *ग्रामं गच्छन्ति* (They) go to a village. *स्नानं करोति* (He) takes a bath. Here the agent is omitted. So in the first verse they or men should be taken as the subject of the verbs *युजन्ति* and *रोचन्ते*.

*युजन्ति* means join, that is, commune, pray, think of, call upon, approach, go to. In prayer, which is Veda, you should join your mind with God.

(The people) join or approach *युजन्ति* the great *ब्रह्म* merciful *अरु* (*हृ* to kill. *इ* *रुपवजाप्रीतिरः कः* meaning *कः*, in which *क* is elided, leaving *अ* is added to the roots of short penultimate vowels and *हृ* *प्री* and *कः*, so *हृ* with *कः* becomes *हृ* : The elision of *क* implies that no change is made in the penultimate vowel. *हृ* : killing, death, mortality. *अ* means not. *न अस्ति हृ* : यस्य सः अरुः. He who has no death or who does not kill. Hence immortal or merciful. It is an attribute of God, who is called the Great, the Supreme Being), living *चरन्तः* in all *परि* the worlds *तस्थुः* or present everywhere (*परि* all-round *तस्थुः* from *स्था* to be present *तिष्ठ* *कसु* आदेशः. A Perfect Tense form of *स्था* or its substitute *तिष्ठ* to be with *कसु* affix of which *क* is elided) and shine *रोचन्ते* as stars *रोचना* in the sky *दिनि*.

the men who are filled with God, become luminaries in the world. (*हृ* to please *रोचयति*).

This verse is thus explained verbatim by Swami Dayanand Saraswati :

(i) ये योमितो विकृतांसः (परितस्थुः) परितः सर्वत्र सर्वान् जगत्पदार्थान् अनुभूय वा चरन्तः हातारं सर्वत्र (अरुः) अहिंसकं करुणामयं (हृषिमायी) ब्रह्मं विद्ध्वा योमसंयासप्रेमभरेण सर्वानन्दवर्धकं महान्तं परमेश्वरमात्मना सह युजन्ति (रोचनाः) त आनन्दे प्रकाशिता खन्निमया

भूत्वा ( दिवि ) द्योतनात्मके सर्वप्रकाशके परमेश्वरे रोचन्ते परमात्मन्-  
योगेन प्रकाशन्ते ।

—They who are yogis or clairvoyants and learned men, join the Supreme Being, who knows all, and who is merciful, promoter of all felicity, with all heart and love, and being enlightened in happiness enjoy happiness in all-illuminating God.

(ii) अरन्तमर्षमग्निमयं ब्रध्नमादित्यं सर्वे लोकाः सर्वे पदार्थाश्च तदा-  
कर्षणेन युक्ताः सन्ति । एते सर्वे तस्यैव दिवि प्रकाशे ( रोचनाः ) रुचिमन्तः  
सन्तः ( रोचन्ते ) प्रकाशन्ते

—All the worlds and objects are, as it were, joined to the sun, made of fire, by means of his attraction, and being made pleasant in its light, shine in the sky.

(iii) ये उपासकाः परितस्थुः सर्वान् पदार्थांश्च अरन्तमर्षं सर्वमर्षं  
( ब्रध्नं ) सर्वावयववृद्धिकरं प्राणमादित्यं प्राणायामरीत्या ( दिवि ) द्यो-  
तनात्मके परमेश्वरे वसमानं ( रोचनाः ) रुचिमन्तः सन्तः युज्यन्ति युक्तं  
कुर्वन्ति । अतस्त तस्मिन् मोक्षानन्दे परमेश्वरे रोचन्ते सर्वे प्रकाशन्ते ।

—Those saints who effect union with the sun of life, in-  
vigorating all parts of the body and pervading all objects  
by means of deep-breathing, are filled with delight and be-  
come united with God, in whom they ever shine, enjoying  
salvation.

T.—Holy men seek union युज्यन्ति with the Most High ब्रह्म, the  
merciful अर्षं, pervading अरन्तं all परि the worlds तस्थुः, and  
dwell with joy रोचन्ते in Him as stars रोचनाः in the sky दिवि, or  
enjoy happiness रोचन्ते in Him, the home of happiness दिवि, be-  
ing filled with joy रोचना.

The verse refers to communion with God. In its exoteric  
sense, it means planets receive light from the sun and shine  
in the sky. Thus the meaning of this verse is now become  
quite clear to our understanding.

2. यंजन्त्यस्य काम्या इरी विपक्षसा रये । शोणा घृणू नृवाहसा ॥२॥

M.—They harness to the chariot on each side his (Indra's)  
two favourite bays, the brown, the bold, who can carry the  
hero.

...this considers, ...  
...chief-bearing.

...join युज्यन्ति  
...हृदि कुलि नी र  
...हृ. प्रि. ची ह  
...colligional काम्या  
...unproduced विपक्षसा, b  
...carrying नृवाहसा

Note.—इरी (carriers  
carry the mind to object  
towards objects. The  
(a chariot) is the bod  
enjoys the world. Say

आत्मानं रथिनं वि  
इति तु सारथि  
रन्ध्रियाणि हयान्  
आत्म-बुद्धि-मानोः

—The mind is the cha  
intellect is the driver. T  
are the horses. The ob  
the mind, together with

This body being giv  
mind is the chariot or te  
masters of the language  
which are not easy for o

विपक्षसा means without  
he takes a position, any  
divest himself of all doct  
will. A doctrined man

काम्यो कामयति to desir  
मोचति he moves. घृणू बय  
रथः They (two) carry

W.—They (the charioteers) harness to his car his two desirable coursers, placed on either hand, bay-coloured, high-spirited, chief-bearing.

T.—They join युजन्ति in His मत्स्य chariot. रथे (रथस्ते ऽस्मिन् रथं कीडायां हानि कुशि नी रमि काशिभ्यः कथन्) two forces हरी (हरतो रथम् इति हरी। हृ, मि, वी इत्यादिना इन्) mobile शोणा (शोणं वर्णं गत्योः), volitional काम्या (दिवचनस्य डादेशः कसु कास्तौ कामयितव्यौ unprejudiced विपक्षता, bold धृष्णू (अधृषा प्रागल्भ्ये त्रसि ग्राधि धृषि क्षिपेः कः), carrying नृवाहसा (नृन् वहतः वहि हा धाञ्भ्य असुन्).

Note.—हरी (carriers) are the will and the intellect. They carry the mind to objects, here to God. The will or desire runs towards objects. The intellect discriminates and approves. रथ (a chariot) is the body, in which they act and the mind enjoys the world. Says an Upanishat :

आत्मानं रथिनं विदि शरीरं रथम् एव तु  
बुद्धिं तु सारथिं विदि मनः प्रग्रहम् एव च  
इन्द्रियाणि हयान् आहुर विषयान् तेषु मोचरान्  
आत्म-बुद्धि-मानो-युक्तं मोक्त इत्याहुर मनीषिणः

—The mind is the charioteer. The body is the chariot. The intellect is the driver. The will is the bridle rein. The senses are the horses. The objects are the paths. The thinkers call the mind, together with the intellect and the will, the enjoyer.

This body being given to man is God's chariot, or the mind is the chariot or temple of God. The Vedic poets being masters of the language and religion, employ figures of speech, which are not easy for ordinary men to decipher at once.

विपक्षतो means without वि prejudice पक्षः as विमनाः, विषया । पक्षति he takes a position, any doctrine. A seeker after God must divest himself of all doctrines and be wholly resigned to His will. A doctined man does not see the true way to God.

काम्यो कामयति to desire यत् suffix means desire. शोणौ from शोयति he moves. धृषे वृष्मति he collects, to be, bold. नृवाहसा नृन् वहतः They (two) carry men.

As said above, the desire and the reason carry man in the affairs of the world. They also carry him to God. So the meaning is—They (the seekers after God) join the will and the reason to the mind, the temple of God, being the impellers, helpers, movers, discriminators, and carriers of men. The Will or Desire & Reason which engage the mind in the worldly objects, when they retire inside, lead the mind to God.

3. केतुं कृण्वन् केतवे पेशो मर्या अपेशसे । समुषद्भिरजायथा ॥३॥

M.—Thou who createst light where there was no light, and form, O Men! where there was no form, has been born together with the dawns.

W.—Mortals, you owe your (daily) birth (to such an Indra), who with the rays of the morning, gives sense to the senseless, and to the formless, form.

Swami Dayanand Saraswati thus translates it :

हे मयाः यो जगदीश्वरोऽकेतवे केतुम् अपेशसे पेशः कृण्वन् सन् वर्तते तं सर्वा विनाश्च सन् उपद्मिः सह समागमं कृत्वा श्रमं यथावद् विजानीत तथा हे जिह्वालो मनुष्य त्वमपि तं समागमेन अजायथाः । एतद् विना-प्राप्त्या प्रसिद्धो भव ।

—O man, having associated with the learned, you should properly know God, who makes the light of knowledge for destroying the darkness of ignorance, and who gives wealth to destroy poverty, and be famous by thus obtaining knowledge.

Note.—केतुं प्रज्ञानं । अकेतवे अज्ञानान्धकारविनाशाय (पेशः धनं रूपं वा) हिरण्यम् । अपेशसे निर्धनतादिदोषविनाशाय उपद्मिः सह विद्मिः सह समागमं कृत्वा अजायथाः । एष एव विनाप्रापत्या प्रकटो भव ।

The difficulty is felt by commentators in that मर्याः (men) is plural, while its verb अजायथाः is singular. Perhaps मर्याः is singular, मर्यास्वृ to die and असुन् affix, a mortal, for it means a man in the Nighantu. If this suggestion is not acceptable, मर्याः may be referred to जुजन्ति occurring in two previous verses without a subject. The verses are often found conjoined,

where the words of one the sense. The fact is Vedas that to reproduce With regard to मर्याः कृत्यत इति अभ्याहारः । O men should be added to come from the verse.

T.—Leaving out the Making कृण्वन् light and wealth or form पेशः (ness or formlessness), beams or fires उपद्मिः !

God creates knowledge, ignorance and gives wealth of His powers.

Note.—जा to be Compare with the Yajur

एको हि देवः प्रदिशो स एव जातः स जनिष्य

—Verily, one God is revealed before, is revealed in the future. O men, His future.

4. आदह स्वधामनु

M.—Thereafter thou wilt, assumed again the sacred name.

W.—Thereafter, in holy rites, (the Maur engendered, instigated (in the cloud).

T.—Well अह, then Name नाम, they get आ of अनु nectar or im

Note.—स्वधा mean nectar or the food of g

where the words of one are joined to those of others to complete the sense. The fact is so well known to the readers of the Vedas that to reproduce an example is quite superfluous.

With regard to मर्याः Sayancharya says : हे मर्याः इवम् आश्रये पश्यत इति अभ्याहारः. O men, see this wonder ! This sentence should be added to complete the sense. He thus detaches मर्याः from the verse.

T.—Leaving out the word मर्याः then, the verse means :

Making कृष्णम् light केतुं for darkness अकेतवे (lightlessness) and wealth or form पेक्षः for poverty अपेक्षवे or chaos (moneylessness or formlessness), Thou art revealed अजायथाः well सम् with beams or fires उषद्भिः !

God creates knowledge for those who are sunk in ignorance and gives wealth to one who is without it by means of His powers.

Note.—जा to be revealed. अजायथाः ऊर्ध्वं मध्यमः एकं वचनं. Compare with the Yajur Veda verse :

एको हि देवः प्रदिशो नु सर्वाः पूर्वा हि जातः स उ गर्मे अन्तः ।

स एव जातः स जनिष्यमानः प्रत्यङ् जानाम् तिष्ठति सर्वतो मुखः ॥

—Verily, one God is revealed in all quarters, He was revealed before, is revealed now, and will be revealed in future. O men, His face is turned everywhere.

4. आदह स्वधामनु पुनर्गर्भत्वमेरिरे । दधाना नाम यज्ञियम् ॥ ४ ॥

M.—Thereafter they (the Maruts), according to their wont, assumed again the form of new-born babes, taking their sacred name.

W.—Thereafter, verily, those who bear names invoked in holy rites, (the Maruts,) having seen the rain about to be engendered, instigated him to resume his embryo condition (in the cloud).

T.—Well अह, then आत्, holding दधानाः the adorable यज्ञियं Name नाम, they get आ ईरिरे (प्राप्तवन्तः इर गतौ कंपने च) conceived गर्भत्वं of अनु nectar or immortality स्वधाम् ।

Note.—स्वधा means water. With some scholars it means nectar or the food of gods. See Bhartrihari : स्वधां विना न पर्ययुः

निरामम्—They (gods) never stopped short in their effort without nectar. It may be that water means the water of life, hence immortality. Commentators introduce the talk of Maruts or storm gods in this verse. But there is no whisper of it in it. नाम means water, it is said. When its meaning is clear, it is useless to have a recourse to such a strange meaning. Some religious teachers believe, & rightly too, that the Great Name (of God) is the Food of Angels. When men imbibe the Name of God, they become immortal.

5. वीडु चिदावजन्तुभिर्गुहा चिदिन्द्र वह्निभिः । अविन्द उस्मिया अनु ॥५॥

M.—Thou, O Indra, with the swift Maruts who break even through the stronghold, hast found even in their hiding place the bright cows (the days).

W.—Associating with the conveying Maruts, the traversers of places difficult of access, thou, Indra, hast discovered the cows hidden in the cave.

Prose order : इन्द्र आरुजन्तुभिः वह्निभिः गुहा चित् उस्मियाः अनु अविन्दः ।

T.—O God इन्द्र, Thou findest out अनु अविन्दः the dwellers उस्मियाः ( वसन्ति रियक् प्रत्ययः It means rays also. Souls are rays of God, the Divine Sun. Here it means ideas in the mind), tho' seated firmly वीडु चित् in the heart गुहा (संस्थां वादशः) with breaking आरुजन्तुभिः fires वह्निभिः (रज्ज् to break कानुच् प्रत्ययः) (वीडु बलं दडं).

God finds out the inmost ideas dwelling in the mind by means of His consuming rays of power, which destroy, the sin deeply seated in the heart.

6. देवयन्तो यथा मतिमच्छा विद्व वसुं गिरः । महामनूषत श्रुतम् ॥६॥

M.—The pious singers (the Maruts) have, after their own mind, shouted towards the giver of wealth, the great, the glorious (Indra).

W.—The reciters of praises praise the mighty (troop of Maruts), who are celebrated and conscious of the power of bestowing wealth in like manner as they (glorify) the counsellor (Indra).

T.—Seekers after God देवयन्तः (देवं परमेश्वरम् आत्मन इच्छन्ति तं सुष आत्मनः क्यच् शपः पितृवेन शतुश्च) praise अनूषत (ज स्तुतौ डच्)

अस्य अज्ञादेशः सिद्धिः । इदमिति Wisdom मति or Intuition (इच्छमरीत्या), the famous ज्ञाने शतृ knowing or intuition गिरः (गुणाति स्तुवन्ति). यथा

Seekers after God very famous, the wealth-

7. इन्द्रेण सं हि दृक्षसे स

M.—Mayest thou coming together with happy making, and of ec

W.—May you be undaunted (Indra); both

T.—For हि, walking less अविन्युषा, thou lookest (विलसमुदितौ) and alike r

This is said of the a people, and to them he influential from knowled

Note.—Commentators Storm Gods, who are 49 in number, mother of gods, specially have a son who should be of Gods. She was the v was conceived of such a ty, entered her womb and then each into 7 more.

were obedient to Indra.

male deity. In the V

verse of 32d hymn of the

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अस्य अज्ञादेशः सिचि । इडभाव उकारदीर्घत्वम् लङ्ये लङ् ) the great  
महा Wisdom मति or Intellect ( बुद्धिः ज्ञानं सम्पत्तेः कृत् ) well अण्ड  
( उत्तमरीत्या ), the famous अतं charitable विद्वत् wealth वसुं ( विद्व  
ज्ञाने शब्द knowing or intelligent ज्ञापयति. प्रनानि स. तम् ) of speech  
गिरः ( गृणाति स्तुवन्ति ). यथाश्रुतम् as heard, very famous.

Seekers after God well praise God, the Great Intellect  
very famous, the wealth of knowledge and speech.

7. इन्द्रेण सं हि वृक्षसे सं जग्मानो अबिभ्युषा । मन्दु समानवर्चसा ॥७॥

M.—Mayest thou (hosts of the Maruts) be verily seen  
coming together with Indra, the fearless, you are both  
happy making, and of equal-splendour.

W.—May you be seen, Maruts, accompanied by the  
undaunted (Indra); both rejoicing, and of equal splendour.

T.—For हि, walking well संजग्मानः with God इन्द्रेण the fear-  
less अबिभ्युषा, thou lookest well सं वृक्षसे, both being happy मन्दु  
( नित्यप्रमुदितौ ) and alike resplendent समान वर्चसा (गुण्य दीप्ती).

This is said of the adorer of God. He is loved by his  
people, and to them he appears as happy and glorious or  
influential from knowledge as God.

Note.—Commentators have introduced the story of Storm  
Gods, who are 49 in number. The story runs thus: Aditi, the  
mother of gods, specially of the Sun and Pushan, longed to  
have a son who should become Indra, the King or Magistrate  
of Gods. She was the wife of Kashyapa. Well, when she  
was conceived of such a son, Indra who was to lose his digni-  
ty, entered her womb and cut the foetus into 7 pieces and  
then each into 7 more. So they were become 49 on birth and  
were obedient to Indra. Now, this story is false, for Aditi is a  
male deity. In the Veda it is a name of God. See the 10th  
verse of 32d hymn of the Rigveda, quoted before under the  
moral law. There the pronoun सः meaning he, is used twice.  
Being a God's name, it is used in prayer as the mother. Also,  
who saw this feat of Indra? There is no word for Marut  
(Storm Gods) except gana, which means a group. It is in the

plural number, while the Marutas form one group. I have therefore rejected the story.

8. अनवधैरमिषुमिर्मलः सहस्वदर्चति । गणैरिन्द्रस्य काम्यैः ॥ ५ ॥

M.—With the beloved hosts of Indra, with the blameless, heavenward-tending (Maruts) the sacrificer cries aloud.

W.—This rite is performed in adoration of the powerful Indra, along with the irreproachable heavenward-tending, and amiable bands (of the Maruts).

T.—A man मलः (sacrifice) worships अर्चति the power सहस्व of God इन्द्रस्य with blameless अनवधैः glorious or heavenly अमिषुभिः fervent काम्यैः prayers गणैः

Note.—The word गणः means speech, here Vedic speech or a hymn, prayer, see Nighantu I. 11. Commentators talk of Marut's group, which is gratuitous. सहस्व powerful, कर्म is said to be understood सहो वळम् अस्मिन् अर्चन-कर्मणि So I have put power for it. मलः is a goer or mover, from मल to go, a sentient being.

9. अतः परिज्मन्नागहि दिवो वा रोचनादधि । समस्मिन्नञ्जते गिरः ॥ ५ ॥

M.—From yonder, O Traveller (Indra), come hither, or down from the light of heaven; the singers all yearn for it;—

W.—Therefore circumambient (troop of Maruts), come hither, whether from the region of the sky, or from the solar sphere, for, in this rite, (the priest) fully recites your praises.

T.—O All-per vader परिज्मन् (परितो व्यापिन्), come आ गहि (गन् with prefix आ to come अ is dropped; हि of the Imperative 2nd Person Singular is retained) either from here अतः or from अधि the shining रोचनाद् heaven दिवः (The adorer) raises सन् कञ्जते (his) prayers गिरः fervently.

Note.—परिज्मन् अज गतिक्षेपणयोः मनिन् अकारकोपः कान्दसः अञ् to go, मन् suffix, the initial अ is dropped in poetry, परि all round; one who goes everywhere, hence God. The adorer is understood, being the subject of the verb कञ्ज which with सन् means साधयति he makes.

God may come or descend upon the worshipper either from the earth or from the heaven, for He is everywhere, and hear the prayers of His saint in the worship.

10. इतो वा सातिमीमहे वि

M.—Or we ask Indr above the earth, or from

W.—We invoke I earthly region, or from give (us) wealth.

T.—We ask अधि ईसा साति ( वणु दाने मादे किन् वः from the earthly पार्थिवाद् वा from the great महे fir

Note.—We get wea from any earthly region इ to get. Its objects a

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10. इतो वा सातिमीमहे दिवो वा पार्थिवादि । इन्द्रं महो वा रजसः ॥१०॥

M.—Or we ask Indra for help from here, or from heaven, above the earth, or from the great sky.

W.—We invoke Indra,—whether he come from this earthly region, or from the vast firmament,—that he may give (us) wealth.

T.—We ask अदि इमहे (वाचामहे) God इन्द्र a donation (wealth) साति (अणु दाने मावे किन् वः सः वात्वादेः) either वा from here इतः or वा from the earthly पार्थिवाद् (region), or वा from the heaven दिवः or वा from the great महो firmament रजसः.

Note.—We get wealth from God, who may bring it either from any earthly region, heaven, or from the firmament. अदि इन्द्र to get. Its objects are इन्द्रं and साति.

These translations have notes appended to them, which make the confusion of ideas worst confounded. These European translators presume that there are many gods in the book, and so they find many absurdities, which they can not unravel.

The object of the European fragmentary translations is History in the to find out history. But history is a subject Veda. which is very unsatisfactory, if not described by an eye witness. School boys pin their faith on the histories, written by their examiners. It is already said that the object of an examination is to learn the views of the authors of books. But the object of a man's study should be to find out truth. He is supposed to have passed the stage of a mere school boy.

The Veda is a religious book. There can prima facie be no history. The religious book of those people contains the history of their teachers, who deify them. For instance, a Buddhistic religious book describes the life of the Buddha. As he was a religious teacher, his life is no doubt a record of his religious views. But there is no such thing in the Veda, which sings the glory of God as revealed in the world.

As some words are of frequent occurrence in the Vedas, they are taken by later commentaries as proper nouns and

the names of so many deities. But often they are the names of as many attributes of God & so they denote one and the same God, & not various gods. For instance, a Rigveda verse says : RIG. M. I. S. V. Indra, Mitra, Varuna, Agni, Divya, Garutiman, Yama, and Matarishwa are the names of the unitary God only. But the European scholars persist in imagining them as so many gods and so they are launched upon the shoreless sea of doubt and ambiguity. It is not known why they refuse to admit the existence of spirituality in the Vedas. We should try to find out spirituality, the knowledge of God, & not history, the knowledge of man's deeds. Our connection with God is eternal, but with this or that man, whether big or small, is transitory. The knowledge of God is necessary for our immortality, but that of

History is unnecessary. men, though crowned, is unnecessary even in the short span of our sublunar life. I am, say, a carpenter. It is quite superfluous for me to know the deeds of Augustus. In old time barons did no work in day. They could not easily get sleep at night. So to induce it, they employed fools to relate stories of fairies, hobgoblins, demi-gods. Attention to their narration brought on sleep. So fishing for history smacks of barbarous time.

Modern politics requires history to make its grasp of people's neck firm and longer by avoiding the mistakes of previous riders on their neck. It brings no bread to a hungry man's mouth. It is useful in beguiling time, hanging heavily on the hands of idlers, fops and dandies. The Veda is not a book of idle tales. It is intended for those who regard human life as a mission whose account they will have to render to the great Giver of life. I, therefore, translate it from the spiritual point of view. I have here translated the hymn in question to show that my translation will help the comprehension of the text and acquirement of the Sanscrit language, besides the inspirational religion of the great sages of old India.

The above-mentioned hymn describes communion with God, called the Yoga in Sanscrit. As perfected knowledge is analytical and synthetical, communion with God is also of two kinds. The one given in

the above hymn is synth-  
the mind with God, to fi-  
object to effect union, or  
its analytical form, given i  
or Mandala of the Rig-ved  
desirable to recapitulate it  
become nebulous from th  
grammar of expressions.

मर्या अरुवं परितस्थुषा चर  
(च) रोचनानि (इव) रोचन्ते  
बुवाहसौ हरी (मनोबुद्धि) अस्  
(परमेस्वर), अकेतवे केतुम् अपे  
(प्रकटीभवति) । अह आत् (अन  
दं घाना पुनर् गर्भत्वम् (ईश्व  
(अपि च त्वं) आहृज्युमिर् वहि  
अविन्द । यथा देवयन्त परमे  
बहुं अच्छ भुति (परमेस्वरं)  
इन्द्रेण (सह) सं जम्मानः सं  
समानवचसौ (भवथः) । म  
अमिश्रुमिः कान्यैर् गणैर् अर्वा  
वा अस्मिन् आ गहि (यज) नि  
वा दिवो वा प्रार्थिवाद् अधि वा

—Mortals commune with the worlds, and become immortals: that is the meaning of becoming immortal. To come by it, the intellect or conative faculty and reason must be in introspection, that is, the mind is ever engaged in the self, and is withdrawn from without. This is the state of samādhi, which is the vehicle of the will power is to desire : kama ; to go forward : shona ; that of the intellect : praksha, and to bear : drishya. They both are powers that

the above hymn is synthetical, i. e., communing or joining the mind with God, to find whom thro' nature object by object to effect union, or at-one-ment as the Christ says, is its analytical form, given in the hymn 65th of the first canto or Mandala of the Rig-veda. As the subject is important, it is desirable to recapitulate it to get its clear idea, which has become nebulous from the comparison of translations and grammar of expressions. Its prose order is—

मर्षा अरुषं परितस्थुषश् चरन्तं ब्रह्म ( महान्तम् ईश्वरं ) युञ्जन्ति दिवि  
( च ) रोचनानि ( इव ) रोचन्ते । ( यदाते ) काम्यौ विपक्षसौ शोणौ धृष्ण  
चुवाहसौ हरी ( मनोबुद्धि ) अस्य रये ( आत्मानि ) युञ्जन्ति, तदा त्वं हे इन्द्र  
( परमेश्वर ), अकेतवे केतुम् अपेशवे पेशः उषद्भिभिः कृण्वन् समजायथाः  
( प्रकटीभवसि ) । अह आत् ( अनन्तरं ) ( ते उषसः ) यन्नियं नाम स्वधां ( अमृतत्वं )  
दंघाना पुनर् गर्भत्वम् ( ईश्वरस्य ज्ञानं ) अनु परिरे ( प्रेरयन्ति ) । चित्  
( अपि च त्वं ) आरुज्जलुभिर् वह्निभिर् गुहायाम् उस्त्रियाः ( विचारान् ) अनु-  
अविन्द, । यथा देवयन्तः परमेश्वरस्य प्राप्तेः इच्छुकाः ) मह्यं मतिम् विद्व  
बहुं अरुषं अतं ( परमेश्वरं ) गिरः अनूषत ( स्तुवन्ति ) । ( हे याचक )  
इन्द्रेण ( सह ) सं जग्मानः संदक्षसे ( त्वं च इन्द्रश्च ) अविष्णुषौ, मन्दू,  
समानवर्षसौ ( भवयः ) । मन्त्रः ( मनुष्यः ) इन्द्रस्य सहस्वत् अनवघैर्  
अमिषुभिः काम्यैर् गणैर् अर्चति । परिज्जन् अतः रोचनाद् दिवः अधि  
वा अस्मिन् आ गहि ( यत्र ) गिरः ऋज्जते । इन्द्रं सातिम् ( दानं ) इतो  
वा दिवो वा पार्थिवाद् अधि वा महो रजसो वा ( वयं ) ईमहे । Meaning,

—Mortals commune with God, the merciful, pervading all the worlds, and become immortal like stars in heaven (for, that is the meaning of become pleasing). This is an enunciation. To come by it, the modus operandi is, they join the will or conative faculty and reason or discriminative faculty to the mind in introspection, that is to say, the will and reason which are ever engaged in the external perception, are abstracted or withdrawn from without and concentrated in self-consciousness, which is the vehicle of God. The characteristic of the will power is to desire : kama, and to dare or be bold to go forward : shona ; that of the reason is to side with none : vipaksha, and to bear : drishnu, to compare things presented. They both are powers that lead men in their life journey. To

bring them to halt, is necessary for the mind to rest in God. Then is produced the vision of God, making light or producing knowledge in the otherwise dark or ignorant mind and creating wealth to satisfy its craving for it. The powerful divine rays impregnate the mind with the knowledge of God, illumining all its nooks and corners, so to say, where often lurk ideas deep-rooted. The mind, thus illuminated, raises its voice of prayer, and being one with God, rejoices with God, walks with God, and shines with God. So man (for that is the meaning of makha : a mover or sentient being) should adore the power of God with fervent prayers for His light and wealth, which He may give him either here or hereafter.

Thus the hymn is not the incoherent rhapsody of a poetic delirium, but a clear methodical exposition of the mental process in the achievement of success in acquiring a vision of God to be blessed with immortality. The same method is also prescribed in the teaching of an Upanishat, which says :

यदा पञ्च अग्नि तिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टते ताम् आहुः परमां गतिम् ॥

—When the five cognitive faculties together with the manas or cognitive faculty subside or come to a halt and the reason or intellect does not bewilder, the state of the mind, thus produced, is called the supreme. It is the shekariah, where the presence of God is felt, and the illumination of the mind is effected, when it knows everything with the light of God.

The word Veda means knowledge, being derived from the root vid: to wit or to know. It is technically applied to the knowledge of God par excellence ; for, being concerned with the invisible, it is worth the effort of the mind to ken it, the knowledge of the visible, material phenomena, lies stretched before us to be observed even in the easy mode of the mind.

Knowledge being the relation between the mind and the matter, which are the two scales, so to say, of the balance of being, it is not difficult to believe that it is eternal in virtue of their eternity : they are

the sparks of the fire of God, and constant from the infinite expression of God, it is infinite progress of the human convention or human effort.

In the remotest antiquity

Age of Vedas. jotted on the

virgin mind. The objects of God. They are the effluvia of ideas. (An idea means a

Thus imbibed, these

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being beyond the power of ideas, which their mighty-magically methodical

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is a mental record of that ideas, which live in God's of the objects of Nature. a man's mind, they burn what is called the Veda Sanscrit idiom. In plain

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Yajur, Sama, and Atharva Godly ideas, are usually c collects. But in practice

Its other names are Agama.—वेदः, छन्दः, मंत्रः, संहिता

the sparks of the fire of God's eternal energy. Being infinite and constant from the infinity and constancy of Nature or the expression of God, it is most conducive and useful to the infinite progress of the human mind, when secured by means of convention or human efforts for its codification.

In the remotest antiquity of the world, the sages of India jotted down the writings of God, engraved on the face of Nature, on the tablet of their virgin mind. The objects of Nature are so many hieroglyphics of God. They are the efforts of the materialisation of God's ideas. (An idea means a picture).

Thus imbibed, these Divine ideas,—for the ideas derived from Nature, which is Truth visible and incarnate, can not be other than Divine, being beyond the power of man,—germinated into beautiful ideas, which their mighty mind sang in the most melodious and marvellously methodical music of the Vedic hymnal.

Being knowledge and knowledge only, the Veda is mental and not corporeal, that is to say, it is not the book, which goes by its name. It is a mental record of that knowledge. It is a collection of the ideas, which live in God's mind, and which are the prototypes of the objects of Nature. When these ideas are infused into a man's mind, they burn ablaze there. This illumination is what is called the Veda or the knowledge of truth in the Sanscrit idiom. In plain words, the vision of God is the Vedas.

The record of this knowledge of God and Nature is given in the Vedas or Gospels of India, which are four in number, namely, the Rig, Yajur, Sama, and Atharva-Veda. These books which contain Godly ideas, are usually called the Veda Samhitas or Veda collects. But in practice they are called simply Veda.

Its other names are Chhandas, Mantra, Shruti, Nigama, Agama.—वेदः, छन्दः, मन्त्रः, श्रुतिः, निगमः, आगमः

Prof. Max Muller draws a distinction between Ohhandas and Mantra, the former of which is like the spontaneous utterance of an ignorant man, written about 3100 years ago, while the latter is about 2900 years old. He supports his assertion by referring to two verses, namely, अग्निः पूर्वेमिह ऋषिभिर् नूतनैरुत । हिरण्यगर्भः समवर्त्तत अग्ने—Here, the word पूर्व is translated as ancient & नूतन as modern, while हिरण्यगर्भः as gold. Since gold is a modern discovery, the Professor assigns a later date to it. Swami Dayanand Saraswati rebuts this argument. He says the Professor has not understood the correct meaning of heranya-garbha. It is not a golden child, but it is a God's name, explaining it thus : हिरण्यं ज्योतिर् विद्वानं गर्भः स्वरूपं यस्य स हिरण्यगर्भः God is called Hiranya-garbha, whose form is knowledge. Also, हिरण्यं यशः प्रकाशः सूर्यादयः गर्भे सामर्थ्यं यस्य स हिरण्यगर्भः परमेश्वरः God is Hiranya-garbha, in whose power are glory, light, the sun, &c. He supports his meaning by the authority of the Shatapatha, which explains the Yajur-Veda. This book says, ज्योतिर्व हिरण्यम् Also, the Nirukta, which explains the vocabulary of the Rig-Veda, says, प्रकाशनाद् वा कोशीद् ज्योतिर् उच्यते—XII. 95 Another Brahmana, called the Aitereya, of the Rig-veda says, यशो वै हिरण्यम् । Regarding ancient and modern, he says,

—ईश्वरस्य त्रिकालदर्शित्वात् स हि त्रीन् कालान् जानाति भूत-मविष्यद् वर्त्तमान-कालस्थैर् मंत्रद्रष्टुमिह मनुष्यैर् मन्त्रैः प्राणैस् तर्कैश्च ऋषिभिः स एव ईड्यते । ये वेदादिशास्त्राणि अधीत्य विद्वांसो भूत्वा अध्यापयन्ति ते प्राचीनाः । ये च अधीयते ते नवीनाः तैर् ऋषिभिर् अग्निः परमेश्वर एव ईड्यः अस्ति ।—Being omniscient, God alone knows the three-fold division of time. He is worshipped by saints, seers and lay men with prayers, life-deeds, and the dictates of reason. Those who, becoming learned by studying the Vedas and other scriptures, teach others, are called प्राचीनाः ancients. Those who study, are called नवीनाः moderns.

The Professor's distinction between Ohhandas and Mantra is discountenanced by the Nirukta, which narrates a story to prove that all the names of the Veda given above are synonymous.

पुरस्ताद कदाचित् सत्यं देवान् विदुषो ऽमुषं इति । तेभ्यः सत्यासत्य-प्रायच्छन् दत्तवन्तो ऽयम् वन्तः । कथं भूतं तं तर्क-यतः किंसिद्धं यः कश्चिद् अभ्युहते प्रकाशयते तद् प-च यद् अल्पविद्येन अल्प-अनार्षम् अनृतं मयति ।

—Once upon a time seers and the savants, after a thorough consultation, they asked their called a seer among you. The argument or reason after a thorough consultation, a seer among you. The with reflection on or the cause of knowing but that the meaning may be taken as authentic is said by a man of such false. Hence, the above तर्कः ऋषिभिस् तथा नूतन-त्रिकालस्थैर् अग्निः परमेश्वर by men born in the and by men of present.

Of the Ohhandas synonymous, he quotes छन्दोसि छान्दानात् स्तोमः VII. 12. अयन्ते सक-जानन्ति सर्वा विद्या यसि-—Mantra comes from or covering all depart on praising, Yajur from samhitam or singing.

पुरस्तात् कदाचित् मनुष्या ऋषिषु मंत्रार्थदृष्टु उत्कामत् । स्वतीतेषु सत्पु देवान् बिदुषो ऽमुवन् अपृच्छन् को अस्माकं मध्ये ऋषिर् भविष्यति इति । तेभ्यः सत्यासत्य- विज्ञानेन वेदार्थ-बोधार्थं च एतं तर्कम् ऋषि ते प्रायच्छन् दत्तवन्तो ऽयम् एव शुष्मासु ऋषिर् भविष्यति इति उत्तरम् उक्त- वन्तः । कथं भूतं तं तर्कं मंत्रार्थचिन्ताऽभ्यूहम् अभ्यूहं मंत्रार्थविज्ञानकारणम् । अतः किंसिद्धं यः कश्चिद् अनुचानो विद्यापारंगः पुद्गलो ऽभ्यूहति वेदार्थम् अभ्यूहते प्रकाश्यते तद् एव आर्षम् ऋषिप्रोक्त वेद- व्याख्यानं भवति । किं च यद् अल्पविद्येन अल्पबुद्धिना पक्षपातिना मनुष्येण च अभ्यूह्यते तद् अनार्षम् अनृतं भवति न एतत् केन अपि आदर्तव्यम् । Meaning,

—Once upon a time in days gone by men encroached upon seers and the savants of the Vedic lore. Being driven to the wall, they asked their learned men, Who will be entitled to be called a seer among us ? They gave this answer to them : The argument or reasoning to expound the sense of the Veda after a thorough consideration of truth & untruth, will be the seer among you. They asked again, How can that be embued with reflection on or sense of the meaning of the verses to be the cause of knowing the Veda ? What, therefore, is proved but that the meaning pointed out by any person very learned, may be taken as authorised, or a seer's exposition, and what is said by a man of superficial knowledge, is unauthorised or false. Hence, the above verse means, पूर्वभिः प्राक्तनैः प्रथमोत्पन्नैस् तर्कैर् ऋषिभिस् तथा नूतनैर् वर्तमानस्थैश् च उत अपि भविष्यद्भिश् च त्रिकालस्थैर् आत्मैः परमेश्वर एव इत्यो ऽस्ति ।—God alone is adored by men born in the beginning with verses and reasonings and by men of present time and also of future.

Of the Chhandas, Veda, Nigama, Mantra, Shruti being synonymous, he quotes the Nirukta to the effect :—मन्त्रा मननाच्च छन्दांसि छादनाच्च स्तोमः स्तवनाच्च यजुर यजतेः साम समितम् ऋचा—VII. 12. अयन्ते सकला विद्या यया सा श्रुतिः । निगच्छन्ति नितरां जानन्ति सर्वा विद्या यस्मिन् स निगमः । एवं ते सर्वे पर्यायवाचकाः शब्दाः ।

—Mantra comes from man or thinking, chhandas from chhanda or covering all departments of knowledge, stoma from stavan or praising, Yajur from yajate or worshipping, Sama from sammitam or singing, shruti from shravan or hearing, nigama

from nigaman or knowing. Thus all these terms are synonymous, denoting the Veda.

Panini uses the Chhandas, nigama for the Veda, as **उन्वसि लुङ् लङ् लिट्**:—III. 4.—In the Veda the Aorist, Imperfect Past, Perfect Past are used in prayer as the present. **निगमे** VI. 8.—In the Veda.

Thus Swami Dayanand Saraswati does not consider that some parts of the Vedas are older than other, as Prof. Max Muller does, and that the words chhandas and māntra are synonymous. They are also the names of the Vedas.

As spiritual knowledge is but a part, rather the crown of knowledge in general, and as knowledge is an attribute of God, & is regarded as eternal with God, the spiritual knowledge consequently is also equally eternal. To explain that knowledge is eternal or imperishable, take the instance of the 47th proposition of Euclid, which contains the principle or item of knowledge, that the square on the hypotenuse of the right-angled triangle is equal to the squares on the perpendicular and the base, which are the other two sides of it. The proposition when drawn is the form or body of the principle, but not the principle itself. Rub its figure off or destroy the book itself containing it, the principle still remains in nature. It existed before Pythagoras discovered it. In like manner, the principle, that all bodies fall, existed before Newton discovered the law of gravitation. The same is the case with spiritual principles. For instance, the mind thinks, it never sleeps, it is immortal, are demonstrated by consciousness, dreams, somnambulism, waking at an appointed time, and inherent aspirations or spiritualistic phenomena. They survive the death of man as the geometrical principles do the destruction of Euclid. Their invisibility is no argument for their non-existence. Thus the spiritual knowledge as recorded in the Veda, is eternal and ever-lasting.

Those who destroy the Veda, lose the chance of obtaining

Knowledge punishes true knowledge, which is ever secure in spite of their mischief. Those western destroyers.

peoples who are said to be barbarian. For, it is not principles of knowledge longer and more painful of knowledge. The knowledge advanced since the date of 200 years before Christ, wherever they are, valuable archives of history.

The ancestors of

Old Hindus or Aryans in were the custodians of and spirituality. sacred

fire and sword of barbarism world of good to the children

The Veda is written to please, for poetry is divided into 4 Samhitas, number as follows :

The Rig Veda contains 1975 ; Sama, 1,054 ; in the 4 Vedas.

These verses are of important of which are 1 syllables ; 2 Ushnih, 2 Pankti, 40 ; Trishtubh,

Each of these metres namely, 1 Daivi, 2 Ashtupad, 6 Arshi, 7 Brahmi.

Besides these, there is the Yajunshi. As they are the body of the Veda, it is here. Also, they can be excellent authenticated

peoples who are said to have burnt libraries, still remain barbarian. For, it is not in the power of man to discover the principles of knowledge at any time he pleases. No labour is longer and more painful than what is required in the search of knowledge. The knowledge of the laws of water is not advanced since the days of Archimedes, who lived more than 200 years before Christ. Therefore the books of true knowledge, wherever they are found, should be preserved as the valuable archives of humanity.

The ancestors of modern Hindus have shown great wisdom in the preservation of the Veda, the Old Hindus or Aryans were the custodians of spirituality. ancient record of spirituality, even at the sacrifice of their life and property by the fire and sword of barbarians, and thereby they have done a world of good to the cause of human progress.

The Veda is written in poetry or chhandas, from chhad : to please, for poetry is pleasant to hear. As said above, it is divided into 4 Samhitas or collects, whose verses are in number as follows :

The Rig Veda contains 10,589 verses or Mantras ; Yajur, 1975 ; Sama, 1,054 ; Atharva, 5,997 ; totalling 19,615 verses in the 4 Vedas.

These verses are expressed in various metres, the most important of which are 7, namely, 1 Gayatri, containing 24 syllables ; 2 Ushnih, 28 ; 3 Anushtubh, 32 ; 4 Brihati, 36 ; 5 Pankti, 40 ; Trishtubh, 44 ; Jagati, 48.

Each of these metres is again sub-divided into 7 kinds, namely, 1 Daivi, 2 Asuri, 3 Prajapatya, 4 Yajushi, 5 Samni, 6 Arshi, 7 Brahmi.

Besides these, there are 14 kinds of metre more, called the Yajunshi. As they will be mentioned in each hymn in the body of the Veda, it is not necessary to give their examples here. Also, they can be better learnt in the Pingalam, an excellent authenticated ancient treatise on Sanscrit prosody.

The peculiarity of the Vedic or sacred poetry is that the verses contain syllables (akshara), and not quantities or feet (ganas), which are employed by lay poets. These ganas, 8 in number, contain 3 syllables each, and the syllables are either long or short. Also, lay poetry is generally written in lines, containing a number of vowels, called the matras. All these variations will be better understood by a reference to books on Sanscrit prosody, or their rudiments may be learnt from my Sanscrit Grammar. However, it is not easy to know the Vedic metre easily, as the combinations of its various kinds according to the laws of music, which is also difficult in Sanscrit, make it awfully hard to master.

For the great regard of pronunciation, the verses are marked with a system of accentuation, which is four-fold, viz., Pluta, Udatta, Anudatta, Swarita. A small line standing on a letter is called the Swarita; a small horizontal bar under a letter, Anudatta; the Udatta has no mark, while Pluta is indicated by the figure 3 after the letter so accented. These accents are not fixed. They shift their places according to the rules of the Sanscrit Grammar. It appears from Panini's rules that all the Sanscrit words were at first marked with these accents. But their use is now altogether gone, ordinary Sanscrit books containing no such vowel points. Sometimes their omission or misplacement produces a material change in meanings. But the cases are so few that they can be safely dispensed with. Even the Sanscrit Grammar sanctions the reading of the Veda Mantras at sacrifices or in worship without regard to this marking of vowel points. In singing they can not be followed from the modulation of voice according to different tunes. The accentuation of the Sama Veda is marked with figures, which change their positions in the same verse when sung in different airs. If sense is kept before the mind, sound can not do any harm, when not known for certain. As pronunciation is learnt by the ear, none can pretend to be very certain with regard to the language not in common use at present. It is not so with sense, which can be easily

by a man of  
essential to the  
edge of  
Devata  
of the 1st hymn  
Agni, that is to  
The in the fem  
masculine gender  
Devatas or subjects  
peculiar in the 7 met  
2 सविता 3 सवित्री - ४  
Devatas, peculiar to 1. गान्धर्व  
जगती respectively.  
the subject of the gāthā, me  
In uncertain cases, this rule  
The Yajur Veda is com  
in sacrifices, which man  
process of sacrifices : सवि  
सविता देवता मरुतो देवता वि  
वृषो देवता - XIV. 20. 1.  
the sun), Chandrama (the  
with air), Aditya (the  
Devas (all gods), Varuna (the  
water). The words which  
generally taken by ordinary  
are all spiritual beings. The  
meanings are given here  
of the verses or Mantras  
mantra or verse is called  
and is described. Says Dr.  
(glossary) of the Rig Veda  
सविता देवता इत्येतत् सवि  
इति आचक्षते स्यात् देवताप्रप  
आयेत्यस्य इच्छन् इत्युक्ते प्रप

made out by a man of good intention with the rules of grammar.

Another essential to the perusal of the Veda is the knowl-

Devatas of Vedas.

edge of the Devatas of verses or hymns.

Devata means the subject. For instance, the Devata of the 1st hymn of the 1st Canto or Mandala of the Rigveda is Agni, that is to say, Agni is described or sung by the hymn. Tho' in the feminine gender, it is used of the nouns of the masculine gender; as, Agnir Devata, Indro Devata. These Devatas or subjects are 7 of frequent occurrence, & they are peculiar to the 7 metres above-mentioned. For instance, 1 अग्निः 2 साविता 3 सोमो 4 बृहस्पतिर् 5 वरुण 6 इन्द्रो 7 विश्वेदेवाः are Devatas, peculiar to 1 गायत्री 2 उष्णिक् 3 अनुष्टुप् 4 बृहती 5 पंक्तिः 6 त्रिष्टुप् 7 जगती respectively, that is, generally speaking, Agni is the subject of the gayatri metre, Savita of the Ushnik; & so forth. In uncertain cases, this rule determines the subject or Devata.

The Yajur Veda enumerates principal Devatas, mentioned in sacrifices, which mean the Veda Mantras, as showing the process of sacrifices : अग्निदेवता वातो देवता सूर्यो देवता रुद्रो देवता आदित्या देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर् देवता इन्द्रो देवता वरुणो देवता—XIV. 20. They are Agni (fire), Vata (wind), Surya (the sun), Chandrama (the moon), Vasus (habitations), Rudra (vital airs), Adityas (constellations), Maruts (winds), Vishwe Devas (all gods), Vrihaspati (Jupiter), Indra (lightning), Varuna (water). The words within parentheses are their meanings generally taken by ordinary translators. Mythologically, they are all spiritual beings,—genii of those objects. Their correct meanings are given hereafter. These indicate the names of the verses or Mantras they occur in. For instance, that mantra or verse is called Agni, in which the word Agni occurs and is described. Says St. Yaska, the author of the Nighantu (glossary) of the Rig Veda and Nirukta (its commentary) : अथातो देवत इदं यानि नामानि प्रधान्यस्तुतानां देवतानां तद् देवतमिति आचक्षते सैषा देवतोऽपरीक्षा यत् काम ऋषिर् अस्थां देवतायाम् आर्धपत्यम् इच्छन् स्तुतिं प्रयुक्तो तद्देवतः स मेवो भवति । तास् त्रिभिश्च

ऋचः परोक्षकृताः प्रत्यक्षकृता अध्यत्मिकश्च—VII. 1.—Now, of Daivatam (light). The names of Devatas of principal prayers or definitions are called Daivatam. It is Daivatah which a seer desirous of a thing uses as his prayer to its presiding genius. It is a mantra or verse. Such verses ऋचः (richas) are of 3 kinds, namely, परोक्षकृताः those verses which describe the imperceptible, transcendental or spiritual,—metaphysical subjects; प्रत्यक्षकृताः those verses which describe the perceptible, temporal, or professional—physical subjects; अध्यत्मिकः those verses which describe the human and the Divine mind and the causes of things—philosophical or ontological subjects.

The words ऋक्, यजुः, साम are the names of Vedic metres as said above.

देवता भूमिषा ऋचः । यामिः विशांसः सर्वाः सत्वविधाः स्तुवन्ति प्रकाशयन्ति । ऋचः स्तुतौ इति धात्वर्थयोगात्

—Richas are verses, called Devatas. Derivatively, the mantras or verses in prayer or in definition are called richas; that is, those (expressions) by which learned men define or expound all real or true knowledge, are called richas. Yajus are derivatively the verses of sacrifice or worship, from yaj: to worship; i.e., that formula by which worship is performed. Mantra is derived from man: to think, i.e., that expression which is used in thinking and which embodies the mental process. Sama comes from saman: singing. Thus these are the various names of Vedic verses, viewed from different stand-points,—defining, thinking, worshipping, and singing.

The words Devatas and Devas are synonyms, being feminine & masculine respectively, and derived from the common root div दिव्, whose meanings are thus given: देवो दानाद् वा दीपनाद् वा ज्योतनाद् वा वृत्थानो भवति इति वा—Nirukta, VII. 15.—

Deva is (called) from donation, illumination, radiation, signification or habitation in heaven. As charity and imparting knowledge are used of man and God, they are also called Devatas.

As these words, Deva and Devas, are common parlance, it is surmised that theism or the worship of the gods is 380,000,000 in popular estimation. It is due to the distortion of the Vedic language. The following interpretation has given rise to the error that the Ved asenjoin the worship of gods.

ये त्रिंशति त्रयस् परो देवास्तो वामहे ।  
—Rig. chap. VI, sec. 2, pa. 1. त्रिंशति and परः three त्रयः gods देवास्तो worship to hear our prayers and then अह give विदन् (us) त्रयस् त्रिंशता स्तुवन् भूतान्य शान्तिं ।  
—Yajur. XIV. 31.—The Lord of the Universe, Overlord. He called into being the gods, happy. Mahidhara thus counts the gods.

दश हस्त्या अंगुलयो दश पादाः पतिर देवः सह । ततो भूतानि अस्तुवन् ।  
—The fingers of hands 10, feet 2, soul 1; with these 12, the creatures, who thus become happy.

यस्य त्रयस् त्रिंशद् देवाः निधिं तम अय को वेदः ।  
—O Devas, देवाः (learned men) who have that तं treasure निधिं, whose यस्य treasure निधिं 33 त्रयस् त्रिंशद् देवाः ever सर्वदा guard रक्षन्ति ? (Heavenly) (1) God, the source of the creation, the angels ever guard God's treasure, त्रिंशद् देवाः whom you wait upon ?

यस्य त्रयस् त्रिंशद् देवा अंगो देवान् एके ब्रह्मविदो विदुः ॥  
—As savants of the Veda ब्रह्मविदः कः कः ब्रह्मविदः Devas (God-made things) are the

As these words, Deva and Devatas, also mean gods in common parlance, it is surmised that the Vedas teach polytheism or the worship of the plurality of gods, whose number is 330,000,000 in popular belief. But it is a mistake to think so. It is due to the disuse & consequent ignorance of the Vedic language. The following are the verses, whose wrong interpretation has given rise to the above erroneous opinion that the Vedas enjoin the worship of many gods :—

ये त्रिंशति त्रयस् परो देवासो बहिर् आसदन् । विद्वद् दित्तासनन् ।

—Big. chap. VI, sec. 2, para 35, verse 1.—Those thirty त्रिंशति and परः three त्रयः gods देवासः, who ये sit आसदन् (in our worship to hear our prayer or) invocation बहिः, may know us and then अह give विदन् (us) wealth असनन् of two kinds दित्ता । त्रयस्-त्रिंशता स्तुवन् भूतान्य शान्त्यन् प्रजापतिः परमेष्ठ्यधिपतिरासन्—Yajur. XIV. 31.—The Lord of hosts is the Supreme Deity and Overlord. He called into being 33 creatures and made them happy. Mahidhara thus counts 33 :

दश हस्त्या अंगुल्यो दश पादा दश प्राणा आत्मा पादौ तैरस्तुवन् प्रजापतिर् देवः सह । ततो भूतानि अशान्त्यन् सर्वे प्राणिनः शान्ताः सुखिनो भूवन् ।—The fingers of hands 10, toes of feet 10, vital airs 10, feet 2, soul 1; with these devas the Lord distinguishes creatures, who thus become happy (from their possession).

यस्य त्रयस् त्रिंशद् देवा निधिं रक्षन्ति सर्वदा ।

निधिं तम् अद्य को वेद यं देवा अभिरक्षय ॥

—O Devas, देवाः (learned men), who कः now अद्य knows वेद that तं treasure निधिं, whom यं you guard अभिरक्षय, (and) whose यस्य treasure निधिं 33 त्रयस्त्रिंशत् Devas देवाः (gods or angels) ever सर्वदा guard रक्षन्ति ? (Here निधिः is used in two senses, (1) God, the source of the creation, (2) the creation itself. 33 angels ever guard God's treasury. Who knows Him now, whom you wait upon ?

यस्य त्रयस् त्रिंशद् देवा अंगे गात्रा विभेजिरे । तान् वै त्रयस् त्रिंशद् देवान् एके ब्रह्मविदो विदुः ॥—Atharva Veda, X. iv. 23.—The savants of the Veda ब्रह्मविदः know विदुः those तान् very वै 33 त्रयस्त्रिंशत् Devas (God-made things) to be in One एके (God), in the

the organs गन्त्राः of whose यस्य body अंगे 33 त्रयस् त्रिंशत् Devas देवाः live विभेजिरे ।

These 33 categories of existence or gods (using the words of common translators) are explained by the Shatapatha Brahmana as follows :

Dialogue between  
Yajnavalkya & Shakal-  
ya re 33 Devatas.

स होवाच महिमान एवैवाम एते त्रयस् त्रिंशत् त्वेव देवा इति । —Yaj. X.—Yajnavalkya, the author of the book, said to Shakalya, these 33 Devas are (God's) greatness.

S.—कतमे ते त्रयस्त्रिंशत् What are those 33 ?

Y.—अष्टौ वसवः 8 are Vasus ; एकादश रुद्राः 11 are Rudras ; द्वादश आदित्याः 12 are suns (the constellations of the Zodiac); त एव त्रिंशत् these are 31 ; इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशौ Indra and Prajapati make 33.

S.—कतमे वसवः What are Vasus ?

Y.—अग्निः fire, पृथिवी earth, वायुः air, अन्तरिक्षं the firmament or cis-solar region, आदित्यः the sun, द्यौः trans-solar region, चन्द्रमा the moon, च and नक्षत्राणि stars एते वसवः are Vasus. एतेषु हीदं सर्वं वसु हितम् All this habitation is placed in these only. एते हीदं सर्वं वासयन्ते. These afford home to all this (creation). तद् यद् हीदं सर्वं वासयन्ते तस्माद् वसवः Since they accommodate all this, they are called Vasus (from-vas- to dwell, with व suffix, meaning a dwelling, abode).

S.—कतमे रुद्राः What are Rudras ?

Y.—दश इमे पुरुषे प्राणा आत्मा एकादशः 10 are these vital airs and the 11th is the soul. ते यदा अस्मान् मर्त्यं च छरीराद् वत्कामन्ति अथ रोदयन्ति तद् यद् रोदयन्ति तस्माद् रुद्राः When they leave a man's body, they cause weeping, and since they cause weeping, they are called Rudras (from रुद् to weep).

S.—कतमे आदित्याः What are the suns ?

Y.—12 months द्वादश मासाः संवत्सरस्य एत आदित्या एते हीदं सर्वम् आददाना यन्ति । तद् यद् हीदं सर्वम् आददाना यन्ति तस्माद् आदित्याः—12 months of a year are Adittiyas. These take all this (world) back. (At a cataclysm the world is believed to be evaporated

by the sun's heat) called Adittiyas (fr

S.—कतम इन्द्र.

Prajapati ?

Y.—स्तनयितुर्

Sacrifice is Prajapati

S.—कतमः स्तन

Y.—अशानिः

S.—कतमो यज्ञः

Y.—पञ्चः

S.—कतमे ते त्रयो

Y.—इम एव त्रयो

worlds only. In t

S.—कतमो द्यौ दे

Y.—अग्ने चैव प्र

S.—कतमो उप्य

substance ?

Y.—यो ज्यं पवते

Him. यद् अयम् एक

S.—अथ कथम्

stratum ?

Y.—यद् अस्मि

(world) grows or

or developer अथ

increase, to make

S.—कतम एको

Y.—स हाय अ

Being.—XIV.16.

Rudras, 12 Aditt

world live in thes

—The fiery or g

atmospheric regi

sphere, lunar sph

peculiar to them

by the sun's heat). Since they receive all this, they are called Adittayas (from दा to give, but with अ prefix, to take).

S.—कतम इन्द्रः. What is Indra? कतमः प्रजापतिः. What is Prajapati?

Y.—स्तनयितुर् एव इन्द्रः. Electricity is Indra. यज्ञः प्रजापतिः. Sacrifice is Prajapati.

S.—कतमः स्तनयितुः. What is electricity?

Y.—अशनिः. Lightning.

S.—कतमो यज्ञः. What is yajna?

Y.—पशवः. Animals.

S.—कतमे ते त्रयो देवाः. What are those three gods?

Y.—इम एव त्रयो लोकाः । एषु हिमै सर्वे देवाः. They are these three worlds only. In these only are all these gods.

S.—कतमौ द्वौ देवाः. What are the two Devas?

Y.—अन्नं चैव प्राणश्च. Food and breath (life) only.

S.—कतमो सध्यर्चः. What is their vehicle or सूत्रात्मा common substance?

Y.—यो स्यं पवते. It is He who purifies. तदाहुः. Sages explain Him. यद् अयम् एक एव पवते. This one alone purifies (makes things).

S.—अयं कथम् अध्वर्चः. How is He अध्वर्चः underlying substratum?

Y.—यद् अस्मिन् इदं सर्वम् अधि जाज्ञोति तेन अध्वर्चः. Since all this (world) grows or develops in it, it is therefore called the maker or developer अध्वर्चः (अधि over, on, a prefix and ऋध् to grow, to increase, to make, ऋज्ञोति, ऋच्यति).

S.—कतम एको देवः. Who is one Deva (God)?

Y.—स ब्रह्म अद् इति आचक्षते. He is called the Brahma : Supreme Being.—XIV.16. To recapitulate. 33 Devatas are 8 Vasus, 11 Rudras, 12 Adittayas, 1 Indra, 1 Prajapati. As all things of the world live in these 8 regions, they are called Vasus or abodes. —The fiery or gaseous regions, earthly or terrestrial regions, atmospheric regions, inter-planetary regions, solar region or sphere, lunar sphere, stars or worlds are all inhabited by beings peculiar to them. They are not mere wastes. The 11 Rudras

processes,—प्राण: inbreath, अपान: outbreath, समान: circulation, उदान: swallowing power, व्यान: locomotive power, नाग: belching, कूर्म: twinkling, कृकल: hunger, देवदत्त: yawning, धनंजय: decomposing power. When these powers cease to work in a man's body, he dies and his relatives weep for him. So these life processes are called Rudras or producers of lamentation. The 12 months are called Adityas, as during them all creatures receive and give up life. Indra इंद्र: is thunder स्तनयितुः and lightning अग्निः Electricity विद्युत् Sacrifice or duty is called प्रजापतिः, for, work or duty protects creatures. All these total 33. They are called Devas or Devatas, which words are synonyms, both being derived from the root दिद्, whose 10 meanings are क्रीडा playing, विजिगीष desire to win, व्यवहार: transaction, द्युति: light, स्तुति: description, मोद: joy, मद: hilarity, स्वप्न: sleep, कान्ति: beauty, गति: motion, knowledge, and acquisition ( ज्ञानं गमनं प्राप्तिः ) Whatever contains any of these qualities, is called Deva (masculine) or Devata (feminine); as, for instance, the earth is called Devata, because it nourishes all animals and plants and looks beautiful.

The three worlds त्रयो लोकाः and three gods त्रयो देवाः are thus explained in the Nirukta :—**धामानि त्रयाणि भवन्ति स्थानानि नामानि जन्मानि—IX. 28.** Localities, names, and births are the three Locas. The Shatapatha explains them thus : **वाग् एव अयं लोकः । मनो अन्तरिक्षलोकः । प्राणो ऽसौ लोकः—XIV. 4.**—Voice or speech is this world (the body). Will or desire is the firmament. Breath or life is this world (the earth).—These are also called three Devas.

Food and life are called the two Devas. The अयसः is the ether or air present in the whole universe and is the cause of living of all creatures.

Are all these to be adored ? No, never. In the above passage, it is asked कतम एको देवः. It is replied, He is called Brahma—स ब्रह्म त्यद् इति आचक्षते, which, says Swami Dayanand Saraswati, evidently means यत् सर्वजगत् कर्तुं सर्वशक्तिमत् सर्वस्य इष्टं सर्वोपास्यं सर्वोधारं सर्वव्यापकं सर्वकारणम् अनादि सच्चिदं आनन्दं

ब्रह्मण्येति विश्वो वेदोक्तो  
 स्वाध्यायः । ये वेदाक्रममा  
 कुर्वन्ति करिष्यान्ति च ।  
 एवमनुष्येषु सिध्यति :-  
 master of all the wo  
 in all; who is worsh  
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 who is truth, consci  
 ness, and has like at  
 tributing all the doctri  
 should be adored by  
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 People become non  
 this One.

He quotes author

आत्मा इति एव उप

आत्मैव इति ईश्वरो ह तस्य  
अन्यत्वात् उपास्ते न ह अ  
न स वेद यथा पशुर एवं  
Atma only, the Inner  
other than God-like G  
God, the Inner Self o  
of knowledge. He v  
know, and is a bast a

Says Yaska, the

एक आत्मा बहुधा स्तूयते

**कर्मजन्मान् आत्मजन्मान्:**

आत्मा आयुधम् । आत्मा

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the light of

## Staff for the Summer

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स्वरूपम् अजं नृपिकारीत्यादि विशेषणयुक्तं ब्रह्म अस्ति, स एव एको देवः चतुस्त्रिंशो वेदोक्तसिद्धान्तप्रकाशितः परमेश्वरो देवः सर्वमनुष्यैर् उपास्योऽस्ति । ये वेदोक्तमार्गपरायणा आर्यास् ते सर्वदा एतस्य एव उपासने चक्रुः कुर्वन्ति करिष्यन्ति च । अस्माद् भिन्नस्य इष्टकरणेन उपासनेन च अनार्थत्वम् एव मनुष्यैर् सिध्यति :—The Supreme Being (Brahma) who is the maker of all the worlds ; who has all power ; who is desired by all ; who is worshipped by all ; who is the support of all ; who pervades all (places) ; who is all causes ; who is unbeginning ; who is truth, consciousness, happiness in form ; who is unborn, just, and has like attributes ; is the one God, the 34th, underlying all the doctrines of the Vedas : this Supreme Ruler should be adored by all men. Those Aryan people who follow the path of the Veda, ever worship Him ; they worshipped Him in the past ; and they will worship Him in the future. People become non-Aryan who worship beings other than this One.

He quotes authorities for it as follows :—

आत्मा इति एव उपासीत स योऽन्यम् आत्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियं रोत्स्यति इति ईश्वरो ह तथैव स्याद् आत्मानम् एव प्रियं उपासीत स यः आत्मानम् एव प्रियम् उपास्ते न ह अस्य प्रियं प्रमायुक्तं भवति । योऽन्यां देवताम् उपास्ते न स वेदः यथा पशुर एव स देवानाम्—Shatapatha, XIV. 4.—Worship Atma only, the Inner Self of all creatures. He who talks of an other than God like God, will come to grief. But he who adores God, the Inner Self only, does not joke, but becomes possessed of knowledge. He who worships an other than God, does not know, and is a beast among the learned (gods or angels).

Says Yaska, the author of the Nirukta : माहात्म्यं देवताया एव आत्मा बहुधा स्तूयते । एकस्य आत्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । कर्मजन्मान् आत्मजन्मानः । आत्मा एव एषां रथो भवति । आत्मा अर्वाः । आत्मा आयुधम् । आत्मा इषवः । आत्मा सर्वं देवस्य देवस्य । VII. 4.—Swami Dayanand Saraswati thus translates it :—Among all the natural objects useful in work, the chief power or Godhead which throws light upon it comes from the Atma or Inner Self ; for, the Supreme Spirit (Atma or God) is almighty. It

is not worth while to take account of any other being's agency before Him. In all the (4) Vedas the worship of one, secondless, unconditioned, all-pervading Spirit only is variously ordained. All other gods (called angels in the Christian theology); who are mentioned or who will be mentioned besides Him, are only the expressions or manifestations of the one Supreme Ruling Spirit's power. They reveal His power attribute by attribute. If they have attained to Devatahood or angelhood in virtue of works, they are called Karma-Janma (the children of virtue). If they are become Devatas (gods or angels) by the grace of God, they are called Atma-Janma (elects or heaven-born). But the vehicle (Dispenser) or home of joy of these Devas or saints and elects is the Supreme Governing Spirit, the Innermost Self of all of them. He alone is the motive power or cause of motion. He is the weapon of victory (over sin and death). He is the arrows with which to shoot or destroy all suffering. In fine, the Atma or Supernal Soul is all in all, that is to say, He alone is the producer, maker, ruler, and benefactor of all Devas or angels. There is nothing higher and better than He.

As his language is very expressive, impressive & eloquent, it is here reproduced at length from his introduction to the commentary on the Vedas: सर्वासां व्यवहारोपयोगिदेवतानां मध्य आत्मन एव मुख्यं देवतात्वम् अस्ति । कुतः । आत्मनो महाभाष्याद् अर्थात् सर्वशक्तिमत्त्वादि विशेषणवत्त्वात् । न तस्याग्रे अन्यस्य कस्यापि देवतात्वं गण्यं भवितुम् अर्हति । कुतः । सर्वेषु देवेषु एकस्य अद्वितीयस्य असहायस्य सर्वत्र व्याप्तस्य आत्मन एव बहुधा बहुप्रकारेण उपासना विहिता अस्ति । अस्माद् अन्ये ये देवा उक्ता वक्ष्यन्ते च ते सर्वे एकस्य आत्मनः परमेश्वरस्य प्रत्यंगानि एव भवन्ति । अगमं संगं प्रति—अचति इति निरुक्त्या तस्यैव सामर्थ्यस्य एकैकस्मिन् देशे प्रकाशिताः सन्ति । ते च यतः कर्मणा जायन्ते तस्मात् कर्मजन्मानो यत आत्मन ईश्वरस्य सामर्थ्याज् जातास् तस्माद् आत्मजन्मानश् च सन्ति । अथ एतेषां देवानाम् आत्मा परमेश्वर एव रथो रमणाधिकरणम् । स एव अश्वा गमनहेतवः स आयुधं विजयावहन इषवो वाणा दुःखनाशकाः स एव अस्ति । तथा च आत्मा एव देवस्य देवस्य सर्वस्वम् अस्ति । अर्थात् सर्वेषां देवानां स एव उत्पादको धाता

देवता मंगलकारी वर्तते । Thus it is plain the ancient Aryan people, and not of the pluri- of the Vedic idiom that stocks and stones.

Also, the word देवता called deities of the Vedas altho' some of the ne- others the neuter. It is a female noun with a feminine the same to call सूर्यो देवता to say is the sun god. goddess, but a subject.

Is it proper to imagine female deities or goddesses, having wives, as S. But Indra is called Devata plain that इन्द्रो देवता means Indra.

There are such Devatas, रसमन्, सपत्नम्, मायामेदः, They are evidently subjects of the gift of money & food bad dreams, cure of and different kinds of my wife, a sacrificer, condemn

When their descriptions become plain enough beings, but the subjects Since it will be useless to Devatas here, as they they occur, one of the above or verse, which will dispel the word Devata. The 3 demus gambling. It has 1

अग्निष्टाता मंगलकारी वर्त्तते । न अतः परं किञ्चिद् उत्तमं वस्तु विद्यते इति बोध्यम् ।—Thus it is plain from these ancient authorities that the ancient Aryan people were the worshippers of one God only, and not of the plurality of gods. It was the ignorance of the Vedic idiom that fathered upon the Vedas the worship of stocks and stones.

Also, the word देवता is a feminine gender, and all the so-called deities of the Vedas from beginning to end are called देवता; altho' some of the names are of the masculine gender, and others the neuter. It is against all idioms to designate a masculine noun with a feminine, as, Mr. John is a woman. It is just the same to call सूर्यो देवता—the sun goddess. The correct way to say is the sun god. So the word Devata does not mean a goddess, but a subject.

Is it proper to imagine that the old Hindus worshipped female deities or goddesses only, altho' many of them are male deities, having wives, as Shiva's wife is Parvati, Indra's Shachi? But Indra is called Devata (feminine) in the Veda. Thus it is plain that इन्द्रो देवता means Indra is the subject, and not God Indra.

There are such Devatas as धनान्नदानप्रशंसा, वधूवासः, दुःस्वप्नं यक्ष्मणं, सपत्न्यं, मायामेदः, यजमानपत्नीहोत्राशिषः, अक्षकितवनिन्दा—They are evidently subjects of description, meaning the praise of the gift of money & food, clothes of the bride, destruction of bad dreams, cure of consumption, destruction of rivals, and different kinds of mystery, benediction to a worshipper, his wife, a sacrificer, condemnation of gambling.

When their description is read in their respective hymns, it becomes plain enough that they are not deities or spiritual beings, but the subjects of description given in their hymns. Since it will be useless to give a complete list of the Rigveda Devatas here, as they will be given with their hymns where they occur, one of the above is here shown by quoting a mantra or verse, which will dispel all doubt regarding the meaning of the word Devata. The 34th hymn of the 10th Mandala condemns gambling. It has 14 long verses, which will be out of place

here, if all of them be translated verbatim as usual. The pur-  
port of one or two of them is here told in support of the assertion,  
that Devata means a subject, & not a deity, when it heads a Vedic  
hymn. The 4th verse says that when a gambler becomes a  
debtor by losing his stake, the winners take off the clothes of  
his wife. His father, mother, & brothers say : we don't know  
him, take him away, bound him to realise your due. The 10th  
verse says : The gambler's wife is afflicted at the deportation  
of her husband ; his mother weeps on her son being taken  
away from her ; his father suffers for his loss. The 13th verse  
commands : Don't play with dice, cultivate land, enjoy  
wealth got from tillage, be much honored thereby, you shall  
be blessed with cows therein. This is the order of the Creator.  
The original verse is—

अक्षर मा दीव्यः कृषिम् इत् कृषस्व विन्ते रमस्व बहुमन्यमानः ।

तत्र गावः कितव तत्र जाया तन् मे विचष्टे सविता अयम् अर्थः ॥

—The words are separated to make the sense easy of understanding. It means, O Gambler, believe in my word, do not play with dice, rather till the ground, enjoy the wealth got from cultivation, there thou shalt get cows, there also the wife, the Good God Creator has told me this secret.

Now, this condemnation of gambling and commendation of tillage are not deities, but noble subjects worthy of God's commandment. So it is now clear that Devata means the subject of a hymn.

The age of the Veda, as stated on page 51, is what the reason can surmise without any given data; but in the common belief, it is the same as that of the world, namely, 1,96,08,53,011 years in 1911 of the Christian era, or 19 million centuries. Also, the world is to last for 2,33,32,27,024 years more. This era is based on the Sanscrit formula, repeated on the occasion of an undertaking of some consequence. It is—

ब्राह्मणो द्वितीये प्रहरार्धे वैवस्वते मन्वतरे ऽष्टाविंशतितमे कलिपुणे  
कलिप्रथमचरणे आर्यावर्त्तान्तरेकदेशे ॥

In the second quarter  
rasat Manwanter, in the  
in Aryavarta (India). .  
take to do.) The last two  
filled with the actual eu  
fortnight, constellation,  
added the time of beginn  
culated :

Division of Time. 1 y

12

12

100 y

$$\text{i.e. } 30 \times 12 \times 12 \times 100 =$$

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All the 4 yugas or quadr

-71 such 4 yugas or const

Age of the world:      years.

vanfaras. Now, the present

28th eon or Chaturyugi (4

## Kali Yuga's 5011 years h

6 Manvantara = 306,7

27 Chaturyugis = 45

Sat Yuga...

Treta .....

**Dwapara, ...**

Kali ....., till 1911

Since the world began

In the second quarter of the day of Brahma, in the Vaiswat-Manwanter, in the twenty-eighth Kali yuga's first part, in Aryavarta (India). . . (on such and such day I undertake to do.) The last two lines of Sanscrit here omitted are filled with the actual current year, solstice, season, month, fortnight, constellation, asterism, and clock time. I have added the time of beginning this translation. It is thus calculated :

Division of Time.	1 year of man	= 1 day of gods,
	30 such days	= 1 month "
	12 ,, months	= 1 year "
	12 ,, years	= 1 yuga (age),
	100 yugas	= 1 Kali Yuga,

i.e.  $30 \times 12 \times 12 \times 100 = 432000$  years of man in 1 Kali yuga.

2 Kali Yugas = 1 Dwapara Yuga,

3 Kali Yugas = 1 Treta Yuga and

4 Kali Yugas = 1 Sat Yuga,

i. e., Kali Yuga = 432,000 years

Dwapara ,, = 864,000 "

Treta ,, = 1296,000 "

Sat ,, = 1728,000 "

All the 4 yugas or quadruple ages = 4320,000 ,, or an eon.

71 such 4 yugas or eons make 1 Manvantara, i. e., 306,720,000

Age of the world: years. The world lasts 14 such Man-

vantaras. Now, the present is the 7th Manvantara, of which the

28th eon or Chaturyugi (4 ages) is passing on, of which the

Kali Yuga's 5011 years have passed till now (1911). Hence,

6 Manvantara =  $306,720,000 \times 6 = 1840320000$  years,

27 Chaturyugis =  $4320,000 \times 27 = 11640000$  "

Sat Yuga ... 1728000 "

Treta ,, ... 1296000 "

Dwapara,, ... 864000 "

Kali ,, till 1911 ... 5011 "

Since the world began, total ... 1960853011 "

This is the time that has elapsed since the beginning of the world, which was also the time of God's gift to man of the Revelation of the Vedas.

Like the origin of all things, the composition of the Vedas is hid in the obscurity of antiquity. The Sanscrit scriptures are of opinion that the Veda was sent down by God for the guidance of man in the beginning of the world. Says the Shwetashwara Upanishat:

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

—I seek refuge in Him who makes Brahma in the beginning and sends the Vedas to him, and who is the Light of the reason and God pervading all.

The Mundaka Upanishat says that Brahma, who was the first spiritual divine, and who at first formed the society of mankind and laid down rules for its conduct, taught the spiritual knowledge, i. e., the Veda, the most excellent of all kinds of knowledge, to his eldest son, Atharva by name. He in his turn told it to Satyawaha, the son of Bharadwaja, who taught it to Angiras, and in this manner this divine knowledge was transmitted from generation to generation—

ब्रह्मा देवानां प्रथमः संवभुव विश्वस्य कर्ता भुवनस्य गोप्ता ।

स ब्रह्मविषां सर्वविद्याप्रतिष्ठाम् अयवीय ज्येष्ठपुत्राय प्राह ॥

अथर्वेण वां प्रवदेत ब्रह्मा अथर्वो तां पुरोवाचाङ्गिरे ब्रह्मविषां ।

स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥

Angiras described it to Shownaka, who was a contemporary of Vyasa, the reputed compiler of the Vedas and the putative author of the Mahabharatam, 5012 years ago: तपसा ब्रह्मचर्येण व्यस्य वेदं सनातनम् । इतिहासमिमं चक्रे पुण्यं सत्यवतीसुतः ॥ पराशरात्मजो विद्वान् ब्रह्मर्षिः संशितव्रतः । तदाख्यानवारिष्ठं स कृत्वा दैपायन प्रभुः ॥—Maha. I. i. 54, 55.

—It was perhaps this time that the letters were invented. It is said of Vyasa that he divided the Veda, which was one at first, into four books, which are now called the Rigveda, Yajurveda, Samaveda, and Atharvaveda, for the facility of study and use,—reading, singing, thinking and ministering at worship.

Swami Dayanand formation in India in ing in 1883), says in the books of the Vedas ning. They were revealed by Aditya and Angiras, w

पुस्तकस्था वेदाः तेन केषाम् । अग्नि-वायु-आदित्यैः ...तेषां ज्ञानमध्ये प्रेरयित्वा त

He also says :

वेदप्रकारकं ज्ञानम् ईशः ।  
—The knowledge of the whose knowledge they

तेषामप्ययं सर्वपुण्यम् ।  
कर्तुं योग्यः

—Their religious merit with the gift of Vedic R Veda is the knowledge

Says the Yajurveda

तस्माद् यन्मातृ स  
ऊर्धासि जङ्घिरे त

—The Rigveda, Yajurveda, Atharvaveda were produced and adored by all.

Manu says : अग्निव  
दुदोह

—The three eternal Vedas were milked from Agni. In fine, the Revelation of sages of India. It is the from generation to generation

As stated above, it or poets are called Rishis Europeans and other

Swami Dayanand Saraswati, who preached Vedic Reformation in India in the latter half of the 19th century (dying in 1883), says in the introduction to his commentary that the books of the Vedas were not made by God in the beginning. They were revealed in the intellect of Agni, Vayu, Aditya and Angiras, who were primeval men.—

पुस्तकस्था वेदाः तेन आदौ नोत्पादिताः । किं तर्हि ज्ञानमग्रे प्रेरिताः ।  
केषाम् । अग्नि-वायु-आदित्य-अंगिरसाम् । मनुष्यदेहधारिणस् ते आसन् ।  
...तेषां ज्ञानमग्रे प्रेरयित्वा तद्वारा वेदाः प्रकाशिताः—Bhumika, page 16.

He also says :

वेदप्रकारकं ज्ञानम् ईश्वरस्य । यस्य ज्ञानं तेनैव प्रणीताः  
—The knowledge of the Vedas is of God. He has made them whose knowledge they are.

तेषामप्येवं पूर्वपुण्यम् आसीद् अतः सर्ववेत्तेषां हृदये वेदानां प्रकाशः  
कर्तुं योग्यः

—Their religious merit acquired in pre-existence was awarded with the gift of Vedic Revelation. Thus it is plain that the Veda is the knowledge of God, revealed to primeval men.

Says the Yajurveda, XXXI 7.

तस्माद् यज्ञात् सर्वभूत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद् यजुस् तस्माद् अजायत ॥

—The Rigveda, Yajurveda, Samaveda and Chhandasir or Atharvaveda were produced from the Supreme Being, invoked and adored by all.

Manu says : अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

तुदोह यज्ञसिद्धयर्थमुग् यजुः सामरक्षणम् ॥

—The three eternal Vedas, called the Rig, Yajur, and Sama, were milked from Agni, Vayu, & Ravi for success in worship. In fine, the Revelation of the Veda was made to the primeval sages of India. It is the spiritual knowledge, coming down from generation to generation for the good of men.

As stated above, it is sung in poetry. The Vedic bards or poets are called Rishis or the seers, mantra drishta. The Europeans and other oriental scholars ascribe the author-

ship of the Vedas to these sages, whose names are recorded at the head of every hymn.

The number of hymns in all the Vedas is already mentioned, viz., 19,615. They are collected into four sacred volumes, of which the Rigveda is the largest. The Yajurveda often quotes it. The Samaveda is entirely included in it. It is often quoted by the Atharvaveda. It is on this account that the European oriental scholars say that it is the oldest of all.

Says Sayanacharya in the preface to his commentary :

यजुर्वेदगतेषु तत्र तत्र अध्वर्युणा प्रयोज्या ऋचो बहव आम्नाताः ।  
साम्नां तु सर्वेषाम् ऋगाश्रितत्वं प्रसिद्धम् । आथर्वणिकेऽपि स्वकीय-  
संहितायाम् ऋच एव बाहुल्येन अधीयन्ते ।

—The verses of the Rigveda being called the Richas, the priests of the Yajurveda recite them ; it is well known that the whole of the Samaveda depends upon the Rigveda. The poets of the Atharvaveda sing many Rigveda verses.

The Rigveda is divided into 10 Mandalas or circles : Prophets of the Cantos. They are ascribed to a number of seers. The 1st Mandala or Canto is ascribed to 35 seers, whose names will be given along with the hymns bearing them in the translation ; the 2nd to Gritsamada ; the 3rd to Vishwamitra ; the 4th to Yamadeva ; the 5th to Attri ; the 6th to Bharaddwaja ; the 7th to Vashishta ; the 8th to about 72 poets ; the 9th to about 59 ; and the 10th to about 144 seers.

The poets of the verses of the Yajurveda are about 216. The Samaveda seers must be the same as those of the Rigveda, as the whole of the Samaveda is contained in the Rigveda. The Atharvaveda is attributed to Angiras. But it is said there are also many seers of the Atharvaveda. So much for the composition and prophets of the four Vedas.

The Veda treats of the spiritual and temporal knowledge, duties and religion. The cardinal doctrine of the Veda being faith in God, His

Subjects of the Vedas.

God.

existence, nature, and r  
in various verses : the p  
be made out from nume  
the truth of the spiritual

God is the soul of  
God is the Soul of streu  
the universe. vehic

चिदं देवानामुदगादनी  
अन्तर्दिक्षु सूर्य आत्मा जगत्  
energy of creatures ; the  
heaven, earth and firm  
Soul of movable and in  
in our daily prayer. H  
or force, soul or life pri  
and upholder of all obje  
and omnipotent.

He is the Supreme  
The Supreme Being. यस्मात्  
नानि विश्वा । प्रजापतिः  
स षोडशी । Yajurveda  
beyond Him who pervad  
creatures, benevolent to  
lectual, moral, and spirit  
of power, or categories  
Prashna Upanishat—VI  
(1) life, from life (2) fait  
water, (7) earth, (8) ser  
(11) energy, (12) heat c  
activity (action), (15) re

He is holy, incorp  
God is Incorporeal. —encom  
स पर्यगात् शुक्रमकायमव्रण  
स्वयमूर्यायातथ्यतो अर्थात्  
veda XII. 8.—He exist

existence, nature, and relation to man and the world are given in various verses : the principles of the secular knowledge can be made out from numerous instances, given in illustration of the truth of the spiritual knowledge.

God is the soul of the world, the cosmic energy, the strength of all natural objects and their vehicle or home.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्रेसम्रा आवावृषधी  
अन्तर्क्षि सूर्य आत्मा जगत्सु तस्थुषश्च — He is the wonderful energy of creatures ; the eye of the sun and moon ; holds the heaven, earth and firmament; the creator and inner Self or Soul of movable and immovable things. This verse occurs in our daily prayer. Here God is described as the energy or force, soul or life principle of the world, and the creator and upholder of all objects. Thus it teaches that God is Spirit and omnipotent.

He is the Supreme Being & omnipresent, as, for instance, The Supreme Being. यस्मान्न जातः परो अन्यो अस्ति य आविवेश सुवनानि विश्वा । प्रजापतिः प्रजया स रशाण्यु त्रीणि ज्योतीर्षि सवते स षोडशी । Yajurveda VIII. 36.—There exists nothing beyond Him who pervades all the worlds. He is the Lord of creatures, benevolent to creatures, creates three lights,—intellectual, moral, and spiritual faculties. He possesses 16 kinds of power, or categories of existence, thus described in the Prashna Upanishat—VI Question, 4 verse—viz., He created (1) life, from life (2) faith, and (3) ether, (4) air, (5) fire, (6) water, (7) earth, (8) sense, (9) will, (10) food, from food (11) energy, (12) heat or glory, (13) laws or precepts, (14) activity (action), (15) regions, in regions (16) name.

He is holy, incorporeal, omniscient, self-existent, all-God is Incorporeal. encompassing or overlord, and eternal.—स पर्यगात् शुक्रमकायमव्रणमस्नाविर् शुद्धमपापविद्धं । कविर्मतीषी परिसुः स्वयंभूर्याथातथ्यतो अर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः — Yajurveda XII. 8.—He exists everywhere, powerful, incorporeal,

unscathable or immortal without nervous or arterial organism, holy, invulnerable to sin, omniscient, the seer of the minds of all, or ruler of minds, above all, self-existent or absolute. He makes things according to truth from eternal years.

God is the ruler of the world, our provider, preserver, and dispenser of bliss. Says Rigveda I. 89 s. 5. 5.—तमीशानं

Ruler of the world. जगतस्तस्थुवस्पातिं धियं जिन्वमवसे इमहे वयम् ।

इति नो यथा वेदसामसद्वृधे रक्षिता पायुरदध्वः स्वस्तये—We invoke him the Ruler and Lord of movable and immovable things, supporter of the intellect for our protection. He is our nourisher, as He is the ever energetic protector of all kinds of wealth for their increase and our felicity.

His Infinitude.

God encompasses and pervades all the worlds, as is taught in—परीत्य भूतानि परीत्य लोकां परीत्य सर्वाः प्रदिशो दिशश्च । उपस्थाय प्रथमजा मृतस्यात्मना त्मानमामिसंविदेश ।—Having encompassed all creatures, worlds, quarters, and other places, and having established the first form of truth, i. e., the soul, entered them all with His spirit.

God is the the Adorable Being, all the gods depend on Him as branches on the trunk of a tree.—महद् यक्षं भुवनस्य मध्ये तवासि कान्तं सलिलस्य पृष्ठे । तस्मिँल्लयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः । Atharva X. 4. 38.—The Supreme Being is great & adorable, pervades the world, great in knowledge, remains after cataclysm. On Him depend all those who are gods like the branches of a tree all around. In plain words, all creatures depend upon the will of God as branches upon the trunk of a tree. When all forms of existence are decomposed, God alone will exist for ever.

Unity of God

God is one and one only. All gods are absorbed in Him.—Atharvaveda XIII. 16.—न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते । न पंचमो न षष्ठः सप्तमो नाप्युच्यते । नाष्टमो न नवमो दशमो नाप्युच्यते । तमिदं निगते सहः स एव एक एक वृदेक एव । सर्वे अस्मिन् देवा एकवृत्तो भवन्ति ।—There is no second, nor third, nor fourth, nor sixth, nor seventh,

## GOD THE FATHER.

nor eighth, nor ninth, nor on Him. He holds all. The gods depend on Him. What to the unity of Godhead is expressed verse?

Fatherhood of God. God is our the Yajur

वेद भुवनानि विद्वा । यो देवानां—All the worlds know Him father, begetter, who is our & who names the gods. A चांसानि वेदे भुवनानि विद्वा । मन्त्रैर्यन्त ।—He is our benefactor all the worlds, in whom the the third state or God as u

God is salvation: of God

XXXI. 18. वेदाहमेतं पुरुषं तमेव विदित्वा

विश्वतश्चक्षुरत विश्वतो मुखे सं वाङ्मयां ब्रमति सं पतत्रे

XVII. 17.—God's face, has He creates heaven and ear

अत परममेवम् यच्च च मयस्कम् प्रविशेत् तत्र यन्न प्रविशेत्

यस्मिन् भूमिरन्तरिक्षं चैवात स्तिष्ठन्त्यार्पिता स्कमं तं ब्रमि

—The Lord of creatures of which is superior, mediator

the most happy home, in heaven, fire, moon, sun, and in God.

God is just. God is the giver of

10, Sukta 141, Mantra 2.—

nor eighth, nor ninth, nor tenth. This world is dependent on Him. He holds all. He is one and one only. All the gods depend on Him. What can be more explicit with regard to the unity of Godhead than this numerically consecutively expressed verse ?

**Fatherhood of God.** God is our father, begetter and maker, as in the Yajur.—यो नः पिता जनिता यो विधाता धामानि वेद सुवनानि विद्वा । यो देवानां नामधा एक एव तं संपूज्यं सुवनायन्त्यन्था ।  
—All the worlds know Him by good interrogation, who is our father, begetter, who is our maker, and knows all the worlds, & who names the gods. Again Yaj.—स ना वन्द्युर्जनिता स विधाता धामानि वेदे सुवनानि विद्वा । यत्र देवा अमृतमानशानास्तृतीये धामन् मध्वरैर्यन्त ।—He is our benefactor, begetter, maker, and knows all the worlds, in whom the gods enjoy immortality, which is the third state or God as universal consciousness.

**God is salvation.** God is our immortality or the knowledge of God gives immortality, as in the Yajur.

XXXI. 18. वेदाहमेतं पुरुषं ब्रह्मन्तमादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यते अयनाय ॥  
विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुस्त विश्वतस्पात् ।  
सं बाहुभ्यां व्रमति सं पतत्रे पावाभूमी जनयन् देव एकः ॥—Yajur.  
XVII. 17.—God's face, hands, and feet are in all the universe. He creates heaven and earth and He is the one unitary God.  
यत् परममेवम् यच्च च मध्य प्रजापतिः समृजे विश्वरूपम् कियता स्कन्मः प्रविवेश तत्र यत् प्रविशत् कियते तद् वसूव ॥

यास्मिन् भूमिरन्तरिक्षं द्यौर्यस्मिन्नव्याहिता । यत्राग्निश्चन्द्रमाः सूर्यो वात स्तिष्ठन्त्यर्पिता स्कन्मं तं ब्रह्म कतमः स्विदेव सः—Ath. X. 8.  
—The Lord of creatures created the form of the universe which is superior, mediocre and inferior in grades. He is the most happy home, in whom live the earth, firmament, heaven, fire, moon, sun, and air. All these have their being in God.

**God is just.** God is our Judge, Lord of speech, and giver of wealth. Says the Rigveda, Mandala

10, Sukta 141, Mantra 2.—

प्र नो यच्छतु अर्थमा प्र भागः प्र इहस्पतिः ।

प्र देवाः प्रोत सूरता रायो देवी वधातु नः ॥

God is our Father, Omniscient, see page 7 for the meaning of—य इमा विद्वा सुवनानि जहत् ऋषिर्होता न्यसीदत् पिता नः ।

स आशिषा द्रविणमिच्छमानः प्रथमच्छद्वरौ अविद्वेष्ट ॥

His mercy and benevolence.

सनः सिधुमिव नावयाति पशोः स्वस्तये ।

अप नः शोशुचद् अधम ॥ III Vedic Reader p. 7.

स नो विद्वा सुवनानि जहत् । विश्वशंसुः अवसे साधुकर्मा ॥

God of the Vedas

Sufficient numbers of Vedic verses have been given above to show how sublime are the ideas the Veda inculcates regarding the Divinity. They are chiefly His omnipotence, omnipresence, holiness, fatherhood; creative, preservative, destructive powers; justice, benevolence, unity, mercy, eternity. He is the supernal soul of the universe, the ever-living God, the cosmic energy of science, accompanied by intelligence and goodness and consciousness pure and wisdom absolute. This is monotheism, whose deity is the ever-living God, the father-mother of all creatures.

Though the existence of God, as taught by the Vedas, requires no proof, being self-evident, in as much as He is the soul of the universe, that is to say, its active principle, whose effects are apparent to all thinking beings in the phenomena of the material world; yet the difficulty of conceiving the idea of Spiritual and Invisible Deity

Means of God's proof makes the Veda constantly and with untiring repetition refer to the natural events of common occurrence. If described with the poetic spirit, they assume the appearance of miracles, without which it appears it is hard to prove the existence of God. It is on this account that all the later day religions seek the help of miracles to prove the existence of their supernatural God. Their miracles are historical and often imaginary, rather transcendental. The doubting and skeptical mind has no means to ascertain their truth. Hence they are unable to stand the inquiry of scientific skepticism. Their miracles

are mere matters of history, supposing that they were in the dark as to the convincing. It is the gravest mistake to become a laughing-stock of

But it is not so with the Vedic Miracles or in all the facts in nature. be seen

the Living God. Take, for the Rigveda, Canto or Mandala works of God, which He has did of old. He struck the the rivers, running down from below. God, the Architect

Meteorological bolt upon phenomena of mountains towards the sea, as the cows are turning from a pasture. Sh protects vegetation, which created the sun in heaven the clouds thrown down upon the water, fructifying the land.

The whole hymn is described page 10). Suffice it to say, non of rain with deafening thunder suggests to the mind the existence of gigantic forms of matter like bolt upon a tree sets fire to the ing rain. The fire of lightning things without fuel. Animals to ashes, while rain is falling many hundred weights of dry time all the clouds and light delightful blue of the sky, all afterwards that oceans of water

are mere matters of history, irrevocably gone for ever. Even supposing that they were true, the after generations are left in the dark as to the convincing proofs of the existence of God. It is the gravest mistake of mythology, which is therefore become a laughing-stock of the educated people.

But it is not so with the Veda; for, its miracles happen Vedic Miracles or in all times and at all places; so they can be seen by any inquisitive person to know the Living God. Take, for instance, the 32nd hymn of the Rigveda, Canto or Mandal I. It runs thus: "I describe the works of God, which He having the thunderbolt for His scepter did of old. He struck the clouds, sent down the rain, flooded the rivers, running down from the mountains to the plains below. God, the Architect of the world, hurled a thundering Meteorological bolt upon the clouds, clinging to the sides of mountains, when water ran down towards the sea, as the cows at evening run to their calves on returning from a pasture. Showering blessings, the all-wise God protects vegetation, which grows, increases & decays. He has created the sun in heaven to shine and to keep off fog. The clouds thrown down upon the ground, spread into a sheet of water, fructifying the land."

The whole hymn is described in the above translation (see page 10). Suffice it to say here that the wonderful phenomenon of rain with deafening thunder & terrible play of lightning suggests to the mind the existence of a Power which handles the gigantic forms of matter like marbles. The fall of the thunder bolt upon a tree sets fire to it amidst the downpour of drenching rain. The fire of lightning is created in water and burns things without fuel. Animals struck with lightning are burnt to ashes, while rain is falling upon them, whereas they require many hundred-weights of dry fuel to be cremated. In a short time all the clouds and lightning are cleared away, leaving the delightful blue of the sky, all calm & quiet. If a man told others afterwards that oceans of water & fire fell from the heaven,

they won't believe him, as the heaven can not hold water, nor can water allow fire to burn in its midst. Yet these occurrences take place everywhere in the tropical countries.

If the arrogance of superficial science comes forward to Science fails to account for them, it is well-known that it is count for rain fall, seldom successful. Though the physical laws, which are the laws of God, explain these facts, yet they don't take away their wonder. They satisfy curiosity, but leave the mind blank as to the real nature or how and why of them. There is no fixed time or place for the occurrence. Some year the coasts of India receive more rain than mid-land provinces. In another year Upper Burma has its rice fields sunk in water. Sometimes a whole year passes away without a drop from the clouds. Thus there is irregularity along with regularity. It is to show the existence of law and intelligence. While there is clock-like regularity in the operation of physical laws, their apparent suspension indicates the unaccountable irregularity of intelligence.

The phenomenon of rain is not alone to suggest a superior Power in nature, the destructive phenomenon of earthquake also indubitably shows that the life principle of the material world is ever wakeful and operating. None can predict the occurrence of an earthquake.

Then the growth of plants is another amazing fact of Vegetable kingdom nature. The rootlets of the plant penetrate the dark and airless strata of land and suck their appropriate food from the sods of underground. The sugar-cane draws its saccharine nutrient from the soil all dirty & filthy, on which it grows. The sour nimb tree receives its bitter juice from the same soil. Then the microscope reveals ten thousand tiny mouths all over the surface of its leaves, gaping to receive their food from oxygen, whose two atoms capture one atom of carbon and throw it into the mouth of the plant. All the day long innumerable atoms of oxygen are incessantly engaged in bringing carbon to plants and having unloaded themselves

again flying to field just as parent birds phenomenon of feeble countless herbs, or most useful vegetation existence of God, of grown vegetation Then the amazing

Astronomical phenomena

phenomena are so they indelibly impress and give it a power seers of the Veda Zodiac with the new astronomy, which has been shown that the occurring miracles of the universe.—T wrought by frail human duce conviction in the facts of nature life of all persons, Divine Maker in the world.

The necessary

Reality of matter being God's law.

the effects of the world operating in matter or the physical of God, who is spirit the facts of nature, world is diametrically lent Vedant theory

again flying to fields and pastures new to repeat the process, just as parent birds feed their young ones. This microscopic phenomenon of feeding plants all over the world, covered with countless herbs, creepers, plants, all living members of the most useful vegetable kingdom, is an irrefutable proof of the existence of God, who is sung as अविता दुत्सोमस्य the protector of grown vegetation.

Then the amazing phenomenon of the revolution of heavenly bodies forms another striking miracle described by the Veda. In fine, the natural phenomena are so woven in sweet melody of Vedic hymns that they indelibly impress on the mind the grandeur of God's glory, and give it a power to produce miraculous works. It was the seers of the Vedas that observed the constellations of the Zodiac with the naked eye and laid the foundation of Indian astronomy, which is still the wonder of the world. Thus it has been shown that the Veda cites natural phenomena as ever-occurring miracles to prove the existence of God, the architect of the universe.—Twashta, Vishwakarma. Legendary miracles wrought by frail human beings are not strong enough to produce conviction in the cultured and philosophical mind. But the facts of nature are true miracles. They happen in the life of all persons, not once but daily. They all point their Divine Maker in unmistakable manner to all the inhabitants of the world.

The necessary corollary of what is said above relating to Reality of matter the existence of God, which is proved by being God's law, the panorama of material phenomena, being the effects of the working of the actuating force, persistently operating in matter, is that the Veda teaches the reality of matter or the physical universe, which is, as it were, the body of God, who is spirit, manifesting His energy and will through the facts of nature. This Vedic doctrine of the reality of the world is diametrically opposed to the teachings of the prevalent Vedant theory, which regards the universe as illusion and

a mere dream of man's soul, who is God all in all ! The Veda teaches the Fatherhood of God, who creates all other beings, both material and spiritual. Thus the Veda posits one substance only and it is divine.

This unity of substance necessarily ushered the doctrine of mystery. The human intellect is unable to think of the production of matter from the substance of spirit, the variety of nature from the unity of God. How can unity turn into diversity without the addition of another substance ? No change takes place in one substance without the application of another. Gold does not melt without fire. Seeds do not germinate without the moisture of soil and the warmth of sunshine. This is no doubt an insoluble mystery. Plato meditated on the subject, but to no satisfactory solution. The Indian sages contemplated on it and they were obliged to confess their inability & to assert the power of God alone, which brings about the variety of life—DEVATMA SHAKTI. Swami Dayanand Saraswati also assumes the power of God as sufficient to produce the phenomena of the material world, in commenting on the famous verse of the Rig Veda, X. cxxxix. 1. Capila assumes two substances, Purusha & Prakriti in his Sankhya philosophy. Shankaracharya believes in the existence of one substance only. It is philosophy to believe in one substance, though it may fail to account for the variety of life.

The Veda, therefore, is philosophy in teaching the unity of substance or being. The present inability of the human intellect in explaining the diversity of natural objects born from the unity of original substance can not justify the assumption of the multiplicity of substances. For, these provoke the same question as the sight of various objects excite, namely, What is the cause of them ? If various causes are assigned to them, it is again asked, What is the cause of those causes ? The mind does not satisfy until it comes to

# FIRST CAUSE.

one cause, which is the name of God. Say

"The only idea of a FIRST CAUSE, though difficult as it is, he arrives at the belief of disbelieving it. That space can have an end. It is difficult to conceive an eternal duration in a manner of reasoning the internal evidence is an evidence to him that he could his father any of his race ; neither itself ; and it is the cause carries on, as it were, cause eternally existing material existence all things exist, and

It is only by the God. Take away the understanding anything

The Rigveda can

प्रथमो मनस्वान्...

By this it must

First Cause, man and

man. See Yajur XV

Man is not God. न

मनुष्य ! नीहारिण प्रावृता

You don't know H

different from and in

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up profession.

one cause, which is called the First Cause, which is another name of God. Says Thomas Paine, Age of Reason, page 16—

"The only idea man can affix to the name of God, is that of a FIRST CAUSE, the cause of all things. And, incomprehensibly difficult as it is for man to conceive what a first cause is he arrives at the belief of it, from the ten-fold greater difficulty of disbelieving it. It is difficult beyond description to conceive that space can have no end ; but it is more difficult to conceive an end. It is difficult beyond the power of man to conceive an eternal duration of what we call time ; but it is more impossible to conceive a time when there shall be no time. In like manner of reasoning, everything we behold carries in itself the internal evidence that it did not make itself. Every man is an evidence to himself, that he did not make himself ; neither could his father make himself, nor his grand father, nor any of his race ; neither could any tree, plant, or animal make itself ; and it is the conviction arising from this evidence that carries on, as it were, by necessity, to the belief of a first cause eternally existing of a nature totally different from any material existence we know of, and by the power of which all things exist, and this first cause man calls God.

It is only by the exercise of reason that man can discover God. Take away that reason, and he would be incapable of understanding anything."

The Rigveda calls God the first thinking God.—

प्रथमो मनस्वाद्.....देवः.....स जनास इन्द्रः ।—II. xxii. 1.

By this it must not be imagined that since God is the First Cause, man and God are one. God is different from man. See Yajur XVII. 31.—

Man is not God.

न ते विदाथ य इमा जजान मन्यद् युष्माकम् अन्तरं बभूव । नीहारेण प्रावृता जलया चासुतप उकथसा सग् चरन्ति ॥

—You don't know Him who has made these worlds. He is different from and interior to you. Being enveloped in darkness, you talk glibly, caring for supporting life and making lip-profession.

At another place the Veda says that the world is God's nest. God dwells in man. वेनस् तत् पश्यन् निहितं गुहा भसत् । यत्र विशं

भवत्ये कनीडम् ।—A wise man sees God dwelling in the mind, where the universe is the nest, just as the nest is made by a bird, yet she is different from it, so God has made the world, yet He is different from it. The human body is man's tenement, yet man or the thinking principle is different from it. In like manner, God being the original cause of the world, is not the physical world. The mind is unable to thinking and

Mystery here lies what is called the mystery of nature.

It must not be understood that mystery exists here only. The knowledge of all things end in mystery. It is not known how a sperm develops into an animal, a tiny seed into a gigantic tree. The whole world is a mystery. It is a house of magic. Ever since the beginning of history the question has been being asked, What is the world? Who has made it? Why has it been made? The answers to these vital questions give rise to various systems of faith.

While all other religions contain mystery in their own rules and articles of faith, as, for instance, some persons being the incarnations of God, the Veda has no mystery in itself, but supposes it to exist in nature, and advises man to pray for its knowledge. For instance, वा ते जामानि परमाणि वावसा Rig. X. lxxi. 5.—O God, teach me what the superior planets are, what the middling, and what the inferior. Expands the mind to comprehend them, and teach the thing Thyself.

It is plain that man's knowledge has a limit, beyond which there is mystery, which God alone can unravel to the mind, and for which man prays. This darkness of the origin of things is called Maya in Sanscrit, which the mythologists interpret as illusion. The world is not an illusion but a tangible reality. It is the manifestation of the creative power of God, which is incomprehensible to man. It is therefore a mystery or the Maya of Ishwara. Shankaracharya calls it the will of God—BHASWAT IOHHA.

That the mystery of the rule it is found in the origin of the cause of vegetation, & so forth. His knowledge then comes to a halt.

Instance, the fetus originates as days pass on. But existence, is a mystery. The protoplasm, but beyond how sensation is followed. The astute acumen of prying human knowledge is enveloped.

There is another revelation. Redic Prophecy prophesy is said to be singing events. In the former all song and so produces joy music. In the latter sense transient things; but being or description of nature, but comprehend the future.

field, should be occupied authority to prophesy that is sure to become evil. The

The Veda abounds with such knowledge, which do not fail in prophesying. When a performed, it is sure to bring mystery and prophesy of phenomena of nature, mystery prophesy is the principles

In imparting the knowledge Secular knowledge refers prepares the mind for the

That the mystery of the Vedic religion does not exist in the rules of religion, which are plain enough; but it is found in the origin of things in nature. Man does not know the cause of vegetation, animation, motion, vibration, attraction, & so forth. His knowledge goes on to a certain extent and then comes to a halt. The door seems to be closed. For instance, the foetus originates in a small speck, which begins to grow as days pass on. But whence the speck has come into existence, is a mystery. The body of an animal can be traced to protoplasm, but beyond it there is an impenetrable mystery. How sensation is followed by perception, is a mystery, defying the astute acumen of prying science. In fine, the sphere of human knowledge is enveloped in the atmosphere of mystery

There is another requisite of religion, which is called Vedic Prophecy prophecy. Now, the original meaning of prophecy is said to be singing & the later meaning is foretelling events. In the former sense, the Veda is prophecy, as it is all song and so produces joy in the mind. It is all poetry and music. In the latter sense, it is not a prophecy of trivial and transient things; but being an embodiment of true knowledge or description of nature, both mental and physical, its teachings comprehend the future. For instance, that man's mind being fickle, should be occupied with good thoughts, can be used as an authority to prophesy that if a man does not think of good, he is sure to become evil. This will happen wherever man exists. The Veda abounds with such prophetic laws, i. e., the facts of knowledge, which do not fail to occur. Hence they can be used in prophesying. When a proper HAVANA or sacrifice of fire is performed, it is sure to bring on rain. So much for miracles, mystery and prophecy of the Vedic faith. Miracles are the phenomena of nature, mystery is the origin of things, and prophecy is the principles of knowledge.

In imparting the knowledge of God, the Veda constantly Secular knowledge refers to the phenomena of nature and so prepares the mind for the reception of physical science and

natural history. Fire, air, storm, lightning, ocean, mountains, rivers, stars, plants, herbs, snow, dawn, rain, human beings, animals, metals, motion, professions, relations, love, friendship, harmony, soul, mind, will, God, navigation, salvation, learned persons, religious works, ethics, marriage, the sun, moon, &c., are mentioned with untiring repetition, so as to impress the mind with all that is truth. There is no mention of demoralising idle tales, which captivate the juvenile mind and spoil it. As all these subjects form the body of natural knowledge, the Veda is said to lead the mind to build the fabric of secular knowledge. It must not be understood hereby that all the minutae of detail for practical purposes are given in the Veda, which is a spiritual treatise, and not a professional or technical one. Had it been so, it would have made the mind indolent. The Vedic teaching is suggestive. It shows a thing and then calls the mind to try for it. For, having said *सिद्धयेन रजसा वर्त्तमानः*, that planets go on in virtue of attraction, it does not proceed to measure the diametre of the orbits of planets or calculate eclipses and transits. The details are left for man to fill in, & he is to form systems of knowledge. Nature sends rain. It is man's duty to till the ground, to sow seeds and to reap the harvest. For instance, a whole chapter of the Atharvaveda XII is devoted to the importance and excellence of the cultivation of land and other advantages accruing from agriculture, mining, and breeding. Thus the knowledge of God has been made to serve the purpose of secular knowledge, so as to make man both theoretical & practical. In all this building the character of man by the Vedic lore the truth is never lost sight of. Every verse, & verses are 19,600 nearly, has some explicit or implicit, remote or approximate reference to God, for He is the first cause of all things: there is nothing without the presence of God. This kind of teaching results in man's purity and cements the foundation of society. When the Veda formed the compulsory subject of India's curriculum of studies, it was a heaven on earth, so to say, containing learned God-fearing persons, living in the land, flowing with milk & honey. The

truth of the above remarks human pursuits in Europe. ages, lulled with the siren's fascinating description of fire divorced. God then awoke to nature. The consequences like mushrooms after the rain things of comfort and pleasure of these sciences and arts. again, if the same course is at least by those who are called India to turn its thoughts to bye to its enervating myths.

What is taught in the Vedic Spiritual knowledge has been seen in union in the Vedas. crown of ant subsidiary doctrines are with spiritual beings, and not with a cursory glance of the cardinal virtues of Vedic proper from the practice point be isolated from it in Sanskrit the subject of secular knowledge.

It is a common saying: Yoga or introspection: sical eyes

न चक्षुषा गृह्यते नापि वाचा  
ज्ञानप्रसादेन विशुद्धसन्वा

—He is neither seen with or works. But the meditation the composure of the mind, ditioned. Hence the sages mind, for the mind alone can There are many treatises on Yoga is the most authentic a pilgrimage to God in 8 stages.

truth of the above remarks may be verified from the change of human pursuits in Europe. In old time Europe slept in dark ages, lulled with the siren songs of mythology, which is the fascinating description of fiction, whence truth is often entirely divorced. God then awoke Europe, which turned its attention to nature. The consequence was sciences & arts, springing up like mushrooms after the rains. The present production of the things of comfort and pleasure is the offspring of the cultivation of these sciences and arts. The same will happen in India again, if the same course is pursued by its modern people or at least by those who are called the Hindus. Europe is lashing India to turn its thoughts to the facts of nature and bid good-bye to its enervating mythology.

What is taught in the Vedas regarding God has already Spiritual knowledge com- been succinctly mentioned above. It is the munion in the Vedas. crown of spiritual knowledge. Its important subsidiary doctrines are Yoga or introspection, communion with spiritual beings, and nature of life. It is not incompatible with a cursory glance of these subjects to touch here upon the cardinal virtues of Vedic ethics, which constitutes religion proper from the practice point of view, and which are hard to be isolated from it in Sanscrit. Then it will be fit to take up the subject of secular knowledge as is found in the Vedas.

It is a common saying that God is not seen with the physical eyes or perceived with any other sense.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।

ज्ञानप्रसादेन विशुद्धसत्त्वा ततस्तु ते पश्यति निष्कलं ध्यायमानः ॥

—He is neither seen with the eye, nor by means of penance or works. But the meditator, being pure of the intellect, on the composure of the mind, sees Him, the absolute or unconditioned. Hence the sages of India searched God in their own mind, for the mind alone can peep into the invisible world. There are many treatises on Yoga in Sanscrit; but Patanjali's Yoga is the most authentic and popular. It divides the mind's pilgrimage to God in 8 stages, viz., Yama; practice of moral

duties, Niyama : performance of religious duties, Pranayama : deep-breathing, Pratyahara : renunciation, Dharna : practice of thinking, Dhyana : concentration of attention, and Samadhi : trance.

All this system is foreshadowed in the Vedas in various places : but what appears to be scientific and charming, is the search after God in external nature as distinguished from the aforesaid, which is concerned with the mental region. It is given in the Rigveda hymn, whose first verse is as follows :—

पश्वा न तायुं गुहा चतन्तं नमो योजानं नमो वहन्ति ।

सजोषधीराः पदैरनुममन् उपत्वा सीदन् विश्वे यजत्राः॥—Rig I. lxx 1.

For the meaning of this beautiful hymn, see my Vedic Reader No. 6, page 61.

The study of external nature should precede that of internal or the mind; for, it furnishes facts. The reversion of this course launches the mind in the realm of fancy & imagination. The exclusive study of Patanjali leads to superstition and prejudices the mind against observing facts in nature to correct its aberration.

Here are a few precepts of the Vedas, which go by the name of moral duties in Patanjali as preliminaries to Yoga :—

Relating to uninjury or AHINSA : harmlessness, the XIII chapter of the Yajurveda says, मा हँसीः Thou shalt not kill. I, enumerates a great many animals, which are mostly domestic and which should not be killed. The denizens of the forest are also to be protected पशून् पाहि—Protect animals, Yajur I. 1.

Of veracity or truth, the Rigveda says in the Mandala IX, Sukta 112, Mantra 4—सत्यं वदन्...सत्यं करोन्—Speaking the truth, O ye who act on truth !

Of stealing, the Yajurveda says, Thou shalt not covet the wealth of others—मा गृहा कस्यास्विद् धनम् When desire to steal is prohibited, stealing as an act is also forbidden with it.

Of chastity or Brahmacharaya, the Atharva Veda says : The learned defeat death by means of chastity & knowledge or penance—ब्रह्मचर्येण तपसा देवा मृत्युमप्योजयन्ति

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Of renunciation, the Yajurveda, I. 1, says : *त्यक्तेन मुञ्जीयाः*. Live by self-denial. It is called aparigriha or absence of household in Patanjali. The Vedic teaching is better, as abandoning family is not taught.

Of parity, Rigveda says, *अप नः शोधयन् अहम्*—God cleanses us of sin. Four kinds of bodily purification are mentioned, (see IV Vedic Reader) effected by solar rays, water, herbs, and intellect.

*पवस्व अद्भ्यः अद्भ्यः पवस्व ओषधिर्यः पवस्व धिष्णाम्यः*. Purify with water, rays, herbs and intellect.

Of contentment, the Atharva veda, XIX. 9. 5, says :

*इमानि ग्रानि पंचेन्द्रियाणि मनः षडानि मे हृदि ब्रह्मणा संशितानि ।*

*येरेव ससृजे घोरं तैरेव शान्तिरस्तु नः* :—meaning, Let contentment or peace come to us in all the six senses,—the five senses and the sixth will, which are with God in my heart, and with which the animal world (GHORAM) is created. Here peace which is the same as contentment, is asked for in all the senses & in the will, which sends forth desire for the objects of the world.

Of penance, the Atharvaveda, XII, V.I., says—*अमेण तपसा सृष्टा वितर्कते अिता* :—By means of knowledge or austerity the world was created by God. The word tapas has two meanings as is found in the Mundaka Upanishat—*तपसा चीयते ब्रह्म ततो अन्नममि जायते* :—*यस्य ज्ञानमयं तपः*. When God chooses tapas, food is produced. His tapas is made of knowledge.

The performance of religious works is called tapas in case of man, but knowledge in that of God.

Of reading the scripture, the Rigveda says : *कचं वाचं प्रपद्ये*—May I get the Rigveda on the tip of the tongue. It can be done by constant reading.

Of faith in God, the Rigveda, Mandal 1 Sukta 7, Mantra 14, says—*इन्द्रं वो विश्वतः परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥*—We invoke God the Almighty, who is above all the world, for your (people's) welfare, for He is our only Rest. Thus are the 5 yamas or moral duties and 5 religious duties or niyamas are gathered from the precepts of the Vedas, whose harmonious language indelibly impresses them upon the mind.

The other seven stages may better be explained by the following Veda verse for the sake of brevity: Rig. M.5, S. 81.

V. 1: युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।

वि होत्रा दधे वायुनाविद् एक इन्द्र मही देवस्य सवितुः परिधुतिः।

—Great men join their will and intellect in the Great All-wise God; for, He knows all works and alone makes all things Great be the glory of God, the creator! Here we are taught to think of God alone by sending forth our will and reason to Him. But Patanjali teaches यथामिमतव्यानाद्वा—Think of what you like. It is this liberty in training the mind that has degenerated into idolatry. If the above Yoga is read after the study of the Veda, it will be rightly understood. At present it alienates the mind from the Veda, the source of true religion. The Yoga is a means to an end, which is communion with God. If the end be left to the fancy of man, it becomes a jugglery and rots in sin. To wet a sword is to destroy the enemy, but not to apply it wherever one likes. It is seen that the Veda points out two ways to God, (1) to find out God through the works of nature, (2) to rivet attention on God through the intellect. The one lays the foundation of metaphysics, the other that of physics; in other words, the Vedic teaching builds the complete fabric of human knowledge.

The examination of many religious books and specially Communion with those of modern faiths, which are regarded as improvement on old faiths, reveals one glaring defect, which lames their progress in the light of knowledge among the learned. It is the absence of the demonstrative proof of the separate existence of the mind from the body. While the mind is in the body, it exhibits a series of phenomena, which can not be predicated of the body, which is regarded as its mere tenement. Arbuthnot beautifully expresses it.—

Am I but what I seem, mere flesh and blood,

A branching channel with a mazy flood?

The purple stream that through my vessels glides,

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Dull and unconscious flows, like common tides,  
 The pipes, through which the circling juices stray,  
 Are not that thinking I, no more than they :  
 The frame, compacted with transcendent skill,  
 Of moving joints obedient to my will,  
 Nurs'd from the fruitful globe, like yonder tree,  
 Waxes and wastes,—I call it mine, not me.  
 New matter still the mould'ring mass sustains ;  
 The mansion chang'd, the tenant still remains ;  
 And, from the fleeting stream repair'd by food,  
 Distinct, as is the swimmer from the flood."

The analysis of the mind as made by Kant is similar to Gotama, which is : इच्छा, द्वेष, प्रयत्न, सुख, दुःख, ज्ञानम् आत्मनो लिंगम् — Desire and hatred, effort, pleasure and pain, cognition are the essentials of the mind. Kant's division is : cognition, affection and volition, i. e., thinking, pleasure and pain, desire and will. We perceive an object, when the mind is set a-thinking. It is either pleased or displeased ; if pleased, it desires to take it ; if displeased, it repels it. As these phenomena are plain enough in the existence of the brain and the senses, their absence after the destruction of the brain and the senses throws a doubt on the existence of the mind independent of the the body.

Religion imagines invisible mansions for the departed mind  
 Religion in the fenceless sky. Mythology describes the after career of the mind to the great ridicule of the reason. The learned men of no country have accepted the idle tales of mythology. Religion, therefore, prosecutes them, and what it fails to prove by rational evidence, it enforces belief in by the sword. Properly speaking, religion is the system of ethics, namely, to speak the truth, to steal nothing, to kill no sentient being, to do good, to love all, and so forth. As no sensible man takes an objection to them, there can be no irreligious man anywhere. Atheists are religious men according to this view of religion. It is theology or dogmatology of faiths that divides men into

atheists & theists. Those who do not accept a certain system of faith, are called atheists, or heretics by its believers. If religion can prove the existence of the mind after the dissolution of its tenement, there will be no atheist in its people. To prove he after in words by inference from mental phenomena, is not convincing. Free-thought ascribes it to the intellection or operation or functioning of the brain. Certain convolutions being injured, their operation ceases and with it the exhibition of their peculiar ideas. Dr. Galen in ancient time located the various faculties of the mind in the different convolutions or parts of the brain; for instance, the amativeness is located in the cerebellum or back brain, the veneration in the crown, the memory in the front, and so forth, as detailed in phrenology. It is therefore the primary duty of all systems of faith to prove the existence of the spiritual world DEMONSTRATIVELY. They generally pique themselves upon their success in conquering countries, in accumulating riches, in possessing many institutions, in erecting golden temples, in suppressing strong drink, and in doing similar other things. If this is religion, the whole Free-thought is greater or nobler than religion. Free-thinkers are veracious, honest, learned, and benevolent. Spencer was a Free-thinker. Which English bishop is liberal and virtuous like him? Almost all the bishops of Christendom are opposed to Communion with the departed spirits. Is not this opposition an indirect confession of their inability to prove the immortality of the mind, which is the only foundation of religion. For, if the mind ceases to be after death, though it may live in blind faith, the use of religion is gone to the dogs. It is a sheer tiring of the spirit.

The existence of the mind separate from the body can be easily proved while it is in the flesh. Habit which a man develops in himself, can not be produced in the matter. A ball thrown up for months will not rise up in the air of its own accord. A man learns swimming and then he swims without any extraneous aid. But a stone can never

float. Habit is a quality of life. In the same manner, of mind by education, such as science, of the mathematics, life. Though their disuse is never entirely effaced, incorporated with the mind, qualities, as the warf and w from each other. The mind consciousness, feelings, volition they will necessarily be found body. The mental substance essential attributes. It is that remembers. Mind, memory same. Hence these qualities Says Manu—

सुतं शरीरं विमुखा वांचव

Relatives go home leaving of wood or lump of earth, ly alone goes with him after covered by the comprehensi

The qualities of the mind during his earthly experience ones, Desire to do good, Friends, &c. The above reality death. Some say they are which borders upon death. River Lethe, the taste of wh the past. The Hindus have purpose. But as mythology rivers of the mythical region to the limbo of mythological

Even the forgetfulness prove the non-existence of common experience of th

float. Habit is a quality of the mind. It remains in him for life. In the same manner, other qualities are developed in the mind by education, such as the knowledge of plants, of medicine, of the mathematics, &c. They also last throughout his life. Though their disuse may dim their vividness, their trace is never entirely effaced from the mind. They become incorporated with the mind, so to say. They form its essential qualities, as the warp and woof of cloth. They are not distinct from each other. The mind is not distinct from its qualities,—consciousness, feelings, volitions. If the mind survives death, they will necessarily be found in it, for they are its incorporeal body. The mental substance is thus not separate from its essential attributes. It is the mind that thinks, it is the mind that remembers. Mind, memory, cogitation are one and the same. Hence these qualities always accompany the mind. Says Manu—

मृतं शरीरं सुत्सृज्य काष्ठलोष्ठसमं क्षितौ  
विमुखा वांधवा यन्ति घर्मेस्त मनुतिष्ठति ।

—Relatives go home leaving the body of their dead as a block of wood or lump of earth, lying on the ground ; but virtue alone goes with him after death. The above qualities are covered by the comprehensive meaning of virtue.

The qualities of the mind which are developed in man during his earthly experience, are as usual—Love for his dear ones, Desire to do good, Pleasure in the company of his friends, &c. The above reasoning says that these will survive death. Some say they are drowned in the sea of oblivion, which borders upon death. The ancient Greeks had their River Lethe, the taste of whose water made the dead forget the past. The Hindus have the Vaitarni river for the same purpose. But as mythology has proved to be hollow, these rivers of the mythical region of King Death may be relegated to the limbo of mythological vanity.

Even the forgetfulness of the terrestrial life does not prove the non-existence of the mind after death. It is the common experience of the world that things forgotten

are resuscitated in the memory either by remembrance or by the force of will as in examination. If the dead live in the spiritual world, they can remember their own relatives by seeing similar beings there. For example, a young child playing in the street will illumine the remembrance of one's own child lost some years ago. Or, they can voluntarily recollect their dear ones. They may then try to approach them, if they are at liberty to do so. But they are supposed to be scot-free. Hence, their hovering near their dear ones is not impossible.

Then there is telepathy, i.e., the affection of one mind far off by another. A man can attract the mind of his friend at a distance. I may be allowed to mention my personal experience in this matter. It is a bit of chance though. I never paid serious attention to this valuable latent power in the mind. Well, once I was in the sore need of a master in my school. One morning at 5 a. m. in summer, I having taken my bath and said my prayer, sat at a table, which was in the reading room. Being oppressed with the anxiety, I thought of Mr. Morris, a friend of mine. I did not know if he was at Lahore, for it was many months that I last saw him. I called his countenance, form in full dress as I used to see, very vividly in the mind and retained the idea for a long time. It became so lucid that I talked to him, saying, Mr. Morris, come here. I repeated this several times, once audibly, as there was none to hear me in the room to put me to shame for talking in the air. The phantom then passed away. At 6 a. m. the school opened and I took the lower entrance class as usual, being still sad for want of a teacher. But lo ! a little before 7 a. m. Mr. Morris turned up in that very room & sent for me. The first question after greeting was, What is the matter with you ? What is the cause of your coming here ? He said, Nothing. Just as I dressed myself this morning, I felt a desire to see you. I asked him, Why ? I repeated my questions, being surprised at his appearance after a long time and

after what I did in my mind to him. But I tried much to me after so long. He comprehended the question of telepathy were prohibitive.

since exercised my mind in

It is mentioned as a fact. When Emperor Dhritarashtra the knowledge of God, he said he was not entitled to talk of called in mind St. Sanak San-

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Emperor what he wanted.

Invocation. Prayer is its an-

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after what I did in my mind regarding him. I did not tell it to him. But I tried much to know why he felt a desire to see me after so long. He could give no explanation. I then broached the question of teachership in my school. His conditions were prohibitive. I am sorry to say I have never since exercised my mind in this mental telegraphy.

It is mentioned as a common thing in the Mahabharat. When Emperor Dhritarashtra asked Vidura to mention to him the knowledge of God, he said that, being born of a low caste, he was not entitled to talk of the spiritual knowledge. So he called in mind St. Sanak Sanandan, a son of Brahma, the first man in the creation. The saint at once came and asked the Emperor what he wanted. With reference to God, it is called invocation. Prayer is its another kind. All of them are means of communication with spirits. If they are not heard by the beings addressed to, they are of no use. But this no religious man admits. Babu Keshab Chander Sen says that a righteous prayer is answered. All the Christians and Mahomedans are of the same opinion. All the Hindus, except most men of new sects and atheists, believe so. To them prayer is a farce. It is used as a bait to entrap the believers. Swami Dayanand Saraswati has filled his books with prayers very long, see his Arya bhivnaya or Aryan Litany.

Prayer in relation to man is called a petition or request. When you want a thing, you make the request to your superior who can give it to you. If you make the request when he is tired, angry, or very busy, it is sure to be rejected. But if you present your petition to him when he has taken his food & is reclining in an easy chair with his child on the knee, it is sure to be granted. This favourable moment is called the mahurat in astrology. Whether astrologers know it or not, is a different question. But it is undeniable that a petition requires an auspicious occasion for its success. In like manner, a prayer that does not encroach upon the rights of others, also requires a favourable time to be answered. We read a wonderful response to prayer in the Mahabharat.

Once upon a time a Brahmin learned in the Veda and other scriptures, Jarat Karu by name, took a vow of celibacy. In his wanderings in the world he happened to come to a cave in which he saw a few old men hanging by the legs over an abyss with a rope, which a mouse was gnawing. He asked them who they were and why they thus endangered their life. They replied that their last descendant had become a celibate, so they had no hope of their line to be continued. They would give up hanging, if that fellow consented to marry to continue the line. He said he was the very man they talked of. He promised to do their will. He then went about the world in search of a wife; but none would give him his daughter on the score of his extreme poverty. Being despaired of his object, he retired to a forest and there wept crying aloud, O Lord, give me a wife ! O Lord, give me a wife ! When I read it, I thought he was mad. I was ashamed to think that he was a great man or a sage in the scripture of my country. But a little further on I read that Takshak, a king of serpents or the aborigines of India, appeared to him and offered him his sister in marriage. The Brahmin said he would marry that girl who was his namesake. Well, the king said her name was also Jarat karu. Then he made another condition, namely, if he was shown the least disrespect, he would forsake her. The king agreed to both the conditions, and he was taken to the king's palace for marriage. His son Astki of 14 years of age recited such a piece of benedictory & supplicatory poem at the sacrifice of serpents by Emperor Janamejaya, the great grand son of Arjuna, that his request to put an end to the sacrifice of serpents, in which the nation of King Takshak was nearly annihilated, was granted. Here is a miraculous response to a prayer, and the granting of an extraordinary request by a small boy to the most powerful monarch of the time against his vindictive resolution for the destruction of serpents or non-Aryans, whose king Takshak had bitten rather assassinated his father Emperor Parikshat. Vide the Astki Parva in the Adi Parva.

As in life time face, and also in reason why it should not survive it ? It is that it should affect

Here the question of death and attributes of the mind. It is the mind that maintains, maintains changes, heals the. When I will it, my I have no mind to sit in a chair, when In a circus, performing on one leg. The whether a man travels cold region of Siberia, it is washed & a few days the separation.

When the terrible diseases spread like degrees of the temperature suffering from fever who used a thermometer hold out his tongue patient cried out, have taken a purgative abated or at least the mind. Many casting out a disease by ignorance of the upon mental health time of life. When rots, being turned The force which kills

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As in life time one mind affects another when face to face, and also in rare cases when absent, is there any reason why it should not affect one absent from death, supposing it survives it? It is plain enough from what is gone just before that it should affect the mind of the departed.

Here the question of the survival of the mind through the ordeal of death again crops up. Well, we have seen that the attributes of the mind are not predicable of the body or matter. It is the mind that moves the body, balances it in all its movements, maintains an uniform temperature amid climatic changes, heals the wounds inflicted on it, and cures diseases. When I will it, my hand moves in writing. I don't walk when I have no mind to. In a swoon, a man falls down from his seat in a chair, where he was well-balanced while in his senses. In a circus, performers stand on the croup of a running horse on one leg. The temperature of the body remains the same, whether a man travels in the hot country of Africa or in the cold region of Siberia. When a finger is cut & bleeds profusely, it is washed & the wound is bandaged with a wet lint. In a few days the separated parts are joined without sewing.

When the thermometer was invented, its fame in curing diseases spread like a wild fire, although it only registers the degrees of the temperature of the body. A man, it is said, suffering from fever came from a distant place to the doctor who used a thermometer. As usual, the doctor told him to hold out his tongue and applied the thermometer to it. The patient cried out, O Doctor, I am cured, and went home! I have taken a purge by the force of the will. Diseases are abated or at least their virulence is mollified by the power of the mind. Many doctors say that medicines help the mind in casting out a disease, which is an unnatural state brought on by ignorance of the laws of life. There are many treatises upon mental healing. All these phenomena happen in the time of life. When life is extinguished from any cause, a body rots, being turned cold, stiff, prostrate, and reducible to dust. The force which kept its particles in union, has ceased to act

This actuating force is life. It was this force, which exhibited its working in the phenomena of thinking, feeling, and willing.

It does not sleep at night, though its body or vehicle lies on a couch. Sometimes it dreams. It is experimentable to wake up at an appointed time without being called out by another man. Before retiring to bed, say at 10 p. m. in India, repeat Wake up at 4 a.m. three or four times just as if you speak to another person. It is ten to one that you will rise from your bed exactly as if a sentry who strikes hours, has awakened you. I have tried it many a time with success. It is very useful for students and travellers.

If the mind does not sleep, while the body lies in rest motionless, it is evident that the mind is distinct from the body. A sleeping man's eyes are opened, but he does not see anything. His ears don't hear anything during sleep, although his tympanums are struck by the air or sound waves as in the waking state. When a man is absorbed in doing a work, say writing an article or a book, the clock behind him strikes hours, but he does not hear them. When he withdraws his attention from the work, every tick is distinctly heard. So it is said that perception takes place on the mind joining the senses. In sleep the impressions on the senses are made just as in waking; but the mind being absent from them, the sensations or impressions are not observed to produce perception. Thus in life time the mind is absent from the body, which proves its distinctness therefrom. But science is not satisfied with these proofs. It wants the mind to go out of the body and to become known to enquirers in an evident manner.

Sir William Hamilton narrates a story told by Mr. Coleridge to the effect that there was a girl in a German town, who once fell sick. In her fever she raved in a language which she did not understand when well. A physician traced the early life of the girl and found that her patron

# SPIRITUALISTS.

used to read aloud some with the girl's ravings is evident during the constituent part of the should be disturbed by brings on fever and the ful tone of activity has

Once I fell sick and feverish heat I began to Hiranya garbhah. Th Still I went on reciting that exaltation of the mad from the severe and vain to recollect them. of ague at Sukkhar, v songs extempore. So becomes sick with the the proofs of the entity

As the mind is distinct Spiritualists not a

Then it is asked, Can modern reformed religious religions are unable spiritualism that comes the mind after the death parted men in seance by their friends are r Eibre & Fabric, Boston of Madame Blavatsky, Andrew Jackson, who w to spiritualism in his who circumnavigated the truth of spiritual of the earth, gives a lo in his WHAT IS SPIRITUAL worker of Darwin, Sir

used to read aloud some Hebrew verses, which were identified with the girl's ravings. Thus the healthfulness of the mind is evident during the disease of the body. If the mind is a constituent part of the body or the function of the brain, it should be disturbed by a disease; for, a boil in the foot brings on fever and the whole body is disturbed. Its cheerful zone of activity has departed.

Once I fell sick and the ague was very severe. In the feverish heat I began to repeat the mantras, beginning with *Hiranya garbhah*. Then I did not know the hymn by heart. Still I went on reciting several stanzas of the same metre in that exaltation of the mind. Persons hard by thought me gone mad from the severe attack of fever. When well, I tried in vain to recollect them. The same happened to me when sick of ague at Sukkhar, where I composed several vernacular songs extempore. So I am convinced that the mind never becomes sick with the sickness of the body. These are some of the proofs of the entity of the mind as distinct from the body.

As the mind is distinct from the body, whose disease does not affect it, it most probably survives death. Then it is asked, Can its after existence be demonstrated? The modern reformed religions shake their head. The old mythological religions are unable to prove any of their tales. It is only spiritualism that comes forward to demonstrate the existence of the mind after the death of its body by calling the souls of departed men in seances, where their answers to questions put by their friends are received in writing. Mr. Wade, Editor, *Kibre & Fabric*, Boston, sent me a post mortem autobiography of Madame Blavatsky, who wrote it with a type-writer. Dr. Andrew Jackson, who was a medium as well, gives his testimony to spiritualism in his voluminous works. Dr. J. M. Peebles, who circumnavigated the world five times to enquire into the truth of spiritual knowledge in the different nations of the earth, gives a long list of the present eminent scientists in his *WHAT IS SPIRITUALISM?* Sir Alfred Russell Wallace, a co-worker of Darwin, Sir William Crooke, Sir Oliver Lodge, &c.,

are all on the side of Spiritualism, i.e., Communication with the departed spirits. But the doctrine is opposed by the orthodox Christianity which believes in the immortality of the soul, and by the Free-thought, which does not believe in the existence of the soul.

As the mind surviving the fatal reverse incident to the flesh and blood is indicative of the immortality of the individual life, it is worth while to turn to the sacred volumes of the Vedas, whose one of the cardinal doctrines is the immortality of the human mind, so well proved as above by philosophy or the unassisted reason, to see what they teach with regard to spiritualism. Here full justice has been done to this important subject of spiritualism, which is no doubt the question of life and death in the truest sense of the term.

It is evident from reading the Veda that God is often invoked, and God is spirit in the teaching of the Vedas, though expressed sometimes in words conveying a material sense. As अग्न आ याहि वीतये गृणानो हव्यदातये । नि होता साखे बर्हिषि is the first verse of the Sama Veda, occurring in the Rig. 6th Mandala, 16th Sukta, as the 10th verse. It means, O God, come to bless us and to give us food. Being invoked, Thou comest and takest a seat in us as our benefactor.

सोमो घेनु सोमो जर्वन्तमाशु सोमो धार कर्मण्य ददाति ।

सा हव्यं विदथ्यं समेयं प्रितुश्रवणं योददासदस्मै ॥ यजु २४ । २१ ॥

—God the Father give the worshipper a cow, a swift horse, bravery ; and other stratigy, civility, AUDIENCE OF FOREFATHERS.

हिरण्याक्षः सविता देव आगाद् दधद् रत्ना दाशुषे कार्याणि । Ib. 24.

—God the creator, whose eye is light, comes and gives choice valuables to a benevolent person.

Whether or not the spirit of God now descends upon His invokers in modern time, is another question. But it has been the belief of all faiths the world over. It was the descent of God's power upon great men that made them do great works which astonished the world. In my opinion it is a constant

universal phenomenon. Hands that all religions and the Vedas invoke God.

As God is Spirit and beyond just as a physical body is ascertained if the inhabitant is angels or Divowkasah, of any mental process ; the spiritual world. The plane of human existence. For instance, says the A. lives k. Spiritual beings above and an man and below God (divish)

the residuum or omega, of life between the amoe scale of life, and man, the must be many grades of in the world. For instance a London street man, the of limbs and other organs far above many doctors. in the development of me very visible world. Where gradeless blank of existence.

Again, the observation marked difference in the p understand and master this time in doing so, and the of children begin their ed but they soon part ways behind, while there are advancement in sheer di their position, witnessing th

universal phenomenon. However, so far it is agreed on all hands that all religious people believe in the invocation of God and the Vedas invoke God in the most charming manner.

As God is Spirit and as there is a spiritual world beyond just as a physical world here below, it is to be ascertained if the inhabitants of the spiritual world, called the angels or Divowkasah, can be communicated with by means of any mental process; for, the mind alone has an access to the spiritual world. That there are spiritual beings above the plane of human existence, is plainly expressed in the Vedas. For instance, says the Atharvaveda, XI. vii. 23, That which lives by breathing, that which sees with eyes and angles in heaven and life in the sky (divishritah), are all produced from God, the residuum or omega. Just as there are many gradations of life between the amoeba or insect, which is lowest in the scale of life, and man, the apex of sentient life; so there must be many grades of spiritual departments, already seen in the world. For instance, Professor Oliver Lodge is far above a London street man, though both have the same number of limbs and other organs. Dr. Benjamin Richardson was far above many doctors. Thus there is a perceptible gradation in the development of mental and spiritual qualities in this very visible world. Wherefore, how can there be one uniform gradeless blank of existence between man and God?

Again, the observation of the life of children shows a marked difference in the potentialities of mental powers. Some understand and master things very rapidly, others take a long time in doing so, and then even with no success. Thousands of children begin their education at one and the same time; but they soon part ways; some go far ahead, others lag behind, while there are many who give up the struggle of advancement in sheer disappointment and remain fixed in their position, witnessing the march past of the race of humanity

The same spectacle as has been observed in the early life of man, is seen in the period of his full growth. All men & women are not equal in the development of strength, attainment of knowledge and skill, and ability to secure worldly pleasures or taste for higher things.

The phenomenon of mental inequality between man and man is presented in full force to the observing eye even at his death. All persons are not equal in mental development at the time of their exit from this visible or phenomenal world. As death is believed to be nothing but a change of circumstances like that of youth to old age, it is presumed with all the cogency of rational arguments that mental development will proceed in almost the same way, as has been done hitherto, in the invisible or noumenal or spiritual world : the indestructibility of the mind like that of the matter being assumed. So after death various minds must be at various stages of development. Those who died on the same day as Kant or Shankar, can not be at all believed to become equal to him in mental and spiritual attainments. No kind of qualification is the effect of a miracle. No miracle can make a genius of an idiot. Social positions and honors may be obtained by any kind of jugglery ; but mental qualifications are all placed beyond patient labour without any exception whatever.

It is not proper here to consider what the causes are that accelerate mental development, the most important of which is the company of learned and spiritual persons though. The development of the mind is gradual. It is like the growth of the plant. In like manner, life emerging from the portals of death will be in the same state of development as it was on entering it or in its career. This being the case, and there seems nothing to belie the argument, it is plain that the minds in the spiritual world, or state after death, must be of unequal development. Their number of degrees in the scale of development can not be determined : God alone knows them. But there can be no two opinions as regards their existence

after death as before it. Also, compared with one their incarnate existence, mortem journey, which is in our consciousness.

Again, the human mind the Divine Essence, called Sansara Sarah of Shanka universe, as declares the

God the source of **पुरुष ए** being **उत अमृ**

—Verily **एव** all **सर्वे** this **इ** which **यत्** is future **मात्र** all-pervading God; (i.e., I the world **पुरि** or **संसार**) a of immortality **अमृतत्वस्य**, with food **अन्नेन**, i. e., the minds, coming from God, the will of God, or to expiate lives, are either entitled to to repeated suffering in the aforesaid immortality. degrees of attainments the ture hence, to the parting tion, called the Kaivalya loca, i.e., absolute emancipation ; the other goes to the or Pitri loca, where good are borne by expiating souls the Yajurveda, XIX. 47,—

Two Paths **द्वे मूर्ती अशृण्वं** after death, **ताभ्याम् इदं विद्मः**  
—I have heard that there

after death as before it, since they are distinct from the body. Also, compared with one another, they will be, as observed in their incarnate existence, unequal in attainments in their post mortem journey, which is but a continuation of life, revealed in our consciousness.

Again, the human minds coming from the original source, the Divine Essence, called in the Vedic parlance Purusha, Sansara Sarah of Shankar Acharya, in whom exists all the universe, as declares the Yajurveda, XXXI, 2,—

God the source of being पुरुष एवेदं सर्वं यद् भूतं यद् च माव्यम् ।  
उत अमृतत्वस्येशानो यद् अन्नेन अति रोहति ॥

—Verily एव all सर्वं this इदं, which यद् is past भूतं, present, and च which यद् is future माव्यं, is in the Supreme Being पुरुषे, the all-pervading God; (i.e., He, who sleeps शेते or exists वसति in the world पुरि or संसारे) and उत He is the Lord ईशानः or Ruler of immortality अमृतत्वस्य, of that which यद् grows अतिरोहति with food अन्नेन, i. e., the created beings; I say the human minds, coming from God, and incarnating, say, on earth to do the will of God, or to expiate for errors, committed in incarnate lives, are either entitled to conscious immortality or subjected to repeated suffering in incarnate lives to get purified for the aforesaid immortality. So in consequence of their different degrees of attainments they come, at the time of their departure hence, to the parting of ways, one of which leads to salvation; called the Kaivalya Mukti, pure spiritual life or Brahma loca, i.e., absolute emancipation from liability to re-incarnation; the other goes to the Swarga and Narka, heaven & hell, or Pitri loca, where good & evil consequences of human life are borne by expiating souls in various forms of life. Says the Yajurveda, XIX. 47,—

Two Paths द्वे मृती अक्षुण्णं पितृणाम् अहं देवानाम् उत मर्त्यानाम् ।  
after death, ताभ्याम् इदं विश्वम् एजत समेति यद् अन्तरा पितरं मातरं च ॥

—I have heard that there are two paths for mortals, called the

path of the Devas : gods (angels) or learned men and the path of the Pitris : ancestors or departed spirits. All the world, living between the heaven and earth, go by them.

It may by the bye be mentioned that astrology, which peeps into the occult influence of stars on the destiny of man, imagines that all persons dying when the sun is to the north of the equator, go by the way of gods (learned men) and are blessed with salvation ; but those who die when the sun is to the south of the equator, go by the way of manes and are obliged to be re-incarnated to get cleansed of sins so as to be fit for salvation in the long run. The Pitris or manes undergo transmigration ; but the Devas or virtuous persons at once obtain salvation on their departure from the earth. Thus the above verse plainly means that mortals become either the Devas (angels) or the Pitris (ancestors of people).

Swami Dayanand Saraswati thus explains it :—

( द्वे सृती० ) अस्मिन् संसारे पापपुण्यफलभोगाय द्वौ मार्गौ स्तः । एकः पितॄणां शानिनां देवानां विदुषां च द्वितीयः ( मर्त्यानां ) विद्याविज्ञानरहितानां मनुष्याणाम् । तयोरेकः पितॄयानो द्वितीयो देवयानश्च इति । यत्र जीवो मातापितृभ्यां देहं धृत्वा पापपुण्यफले सुखदुःखे पुनः पुनर् भुङ्क्ते अर्थात् पूर्वापरजन्मानि च धारयति सा पितॄयानाख्या सृतिर् अस्ति । तथा यत्र मोक्षाख्यं पदं लब्ध्वा जन्ममरणाख्यात् संसाराद् विमुच्यते सा द्वितीया सृतिर् भवति । तत्र प्रथमायां सृतौ पुण्यसंचयफलं भुक्त्वा पुनर् जायते म्रियते च । द्वितीयायां च सृतौ पुनर्न जायते न म्रियते च इति अहम् एवं भूते द्वे सृती ( अशृणवं ) श्रुतवान् अस्मि । ( ताभ्यां० ) पूर्वोक्ताभ्यां शास्त्रां मार्गाभ्यां सर्वे जगत् ( एजत् ) कम्पमानं गमनागमने समेति सम्यक् प्राप्नोति ( यदन्तरा० ) यदा जीवः पूर्वं शरीरं त्यक्त्वा वायुजलौष-भ्यादिषु भ्रमित्वा पितृशरीरं मातृशरीरं वा प्रविश्य पुनर्जन्म प्राप्नोति तदा स सशरीरो जीवो भवति इति विज्ञेयम् ।

—In this world there are two paths to bear the consequences of virtue and vice, one of savants, sages, & wisemen, the other of mortals or common people, innocent of knowledge and wisdom. The one is called the Pitri yana (path of forefathers)

& the other the Deva yana is called the way of and having repeatedly received pleasure & vice, (merits and demerits) the Pitri yana, is that which does so in posterior existence. The soul having got the state from the world, subject to the soul having got the fruit repeatedly. In the second again. These two ways being with life regularly ways. When the soul is in the air, water and plants or mother, and obtains re-incarnated.\* Thus re-incarnation does not secure them who go to the Pitri yana of incarnate existence, in the current of eternal

Here the question of

Metempsychosis the : there

the Vedas? Swami Dayanand the affirmative and question the pre-existence and in support thereof :—

असृणीते पुनरस्मात्सु च

ज्योक् पश्येम सूर्यम् उ

O God, the guide of the natal body and incarnate

\* The Aitareya Upanishad says the father's body first, the

& the other the Deva yana (path of gods or learned men). That is called the way of ancestors, Pitri yana, in which a soul having repeatedly received the body from the father and mother gets pleasure and pain, the fruits of virtue and vice, (merits and demerits). In other words, the way, called the Pitri yana, is that wherein the soul incarnated in prior & does so in posterior existences. The other way, in which the soul having got the state of Moksha : salvation, is liberated from the world, subject to birth & death. In the first way, the soul having got the fruit of collected merits, is born and dies repeatedly. In the second way, the soul is neither born nor dies again. These two ways I have heard. All the world throbbing with life regularly appears and disappears by these two ways. When the soul having left the previous body wanders in the air, water and plants, it enters the body of the father or mother, and obtains re-embodiment. It is then said to be incarnated.\* Thus re-incarnation overtakes those whose life does not secure them salvation. In other words, those who go to the Pitri loca to enjoy the fruits of their deeds of incarnate existence, fall into the vortex of birth and death in the current of eternity.

Here the question of the transmigration of souls looms upon the attention of the reader of the Vedas. Is there metempsychosis or re-incarnation in the Vedas? Swami Dayanand Saraswati answers the question in the affirmative and quotes the following verses which declare the pre-existence and post-existence of the human mind, in support thereof :—Rig. X. LIX. 6, 7.

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।

ज्योक् पश्येम सूर्यम् उच्चरन्तम् अनुमते मृडयानः स्वस्ति ॥

O God, the guide of life असुनीते, when we leave the pre-natal body and incarnate in another, give धेहि us अस्मासु again

\* The Aitareya Upanishat says that the soul to be incarnated enters the father's body first, the mother's next and the world afterwards.

पुनः in re-birth all the senses,—the eyes चक्षुः and the like, re-  
 spiration प्राण again पुनः, and give देहि us enjoyment भोग here  
 ईह (on the earth); may we ever ज्योक् see पश्येम the rising  
 sun सूर्य ! O God, the giver of honour अनुमते, bless सुख us नः  
 with joy and rest स्वस्ति !

पुनर् नो अमुं पृथिवी ददातु पुनर् धीर देवी पुनर् अन्तरिक्षम् ।  
 पुनर्नैः सोमस् तन्वं ददातु पुनः पूषा पथ्यां या स्वस्तिः ॥

O God, by Thy favour let the earth पृथिवी again पुनः give  
 ददातु us नः life or respiration अमुं ; the shining देवी heaven  
 धीः again पुनः, and the firmament अन्तरिक्षं again पुनः (give us  
 life); let the vegetation सोमः again पुनः give ददातु us नः the body  
 तन्वं; let God the nourisher पूषा again पुनः (give us) the path  
 पथ्यां of righteousness धर्ममार्गं, which या is rest स्वस्तिः forever !

पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा मे आगन् पुनश्च  
 चक्षुः पुनः श्रोत्रं मे आगन् । वैश्वानरो अदब्धस् तनूपा अग्निर्नैः पातु  
 कुरिताह भवन्त ॥ Yajurveda, IV. 15.

पुनर् मैत्रिन्निर्घं पुनरात्मा प्रविणं ब्राह्मणं च । पुनरग्नयो धिष्ण्या  
 बवास्थाम कल्पन्ताम इहेव ॥ Atharvaveda, VII, vi. 1.

सायो धर्माणि प्रथमः ससाद् ततो वर्षेणि कृणुषे पुरुषि । वासुयोर्योनि  
 प्रथम आविवेशा यो वाचमनुदितां चिकेत ॥ Atharvaveda V. 1. 2.

The mean : O God, by Thy grace the virtuous and  
 learned will मनः may come आगन् to me मे again पुनः, life-time  
 आयुः again पुनः, respiration प्राणः again पुनः, the Spirit or Divine  
 Light in man आत्मा again पुनः may come आगन् to me मे, the  
 eyes or sight चक्षुः again पुनः, the ears or hearing श्रोत्रं may come  
 आगन् again पुनः to me मे ! May God, the leader of the world  
 वैश्वानरः all-energy अदब्धः protector of the body तनूपाः All-wise

Note.—The above mentioned verses contain the words Soma, Prithwi,  
 Dyau, and Pusha, which also mean God with different attributes. Thus  
 Soma means the Father; Prithwi immense or ubiquitous, Dyau glorious  
 heaven, and Pusha the nourisher. They do not mean different deities  
 as some suppose. They all are the names of God, viewed in different  
 aspects, as in English the Lord, the Almighty, Providence, Saviour, the  
 Father, and so forth.

and all-joy अग्निः keeping  
 अवधात्—births or lives, १  
 so that we being rendere

O Lord, may the sen  
 again पुनः the Inner Self  
 knowledge and virtue द  
 ब्राह्मणं, again पुनः fire-sac  
 me). As यथा we were  
 with the intellect धिष्ण्य  
 come कल्पन्तां our works  
 may not be distressed on

He who यः does-आ  
 प्रथमः makes कृणुषे many  
 ततः । The builder वास्य  
 अनुदितां speech वाचं (of  
 according to his deeds, d

Swami Dayanand S  
 above mentioned verses

एतद् आदिमंत्रेषु अत्र १  
 असुनीते ( असवः प्राणा नी  
 शरीरधारणे वयं सदा सुवि  
 द्वितीयशरीरधारणं कुर्मस् त  
 देहि । पुनर् द्वितीये जन्मनि ।  
 पुनर् जन्मसु अस्माकं भोग  
 सर्वेषु जन्मसु इवासप्रइवासा  
 पश्येम । हे अनुमन्तः परमे  
 कृपया पुनर्जन्मसु सुखम् एव  
 अस्मभ्यं प्राणम् अक्षमयं बलं  
 देवी शीतमाना सूर्यज्योतिर्  
 जीवनं ददातु । तथा सोम  
 ददातु । हे परमेश्वर, पुष्टि  
 सर्वेषु जन्मसु या स्वस्तिः  
 प्रार्थ्यते भवान् ।

हे जगदीश्वर भवदनुग्र  
 पुनर्जन्मसु प्राप्नुयात् । पुनर्

ke, re-  
here  
rising  
us n:

and all-joy अग्निः keeping us away from evil दुरितान् and vice  
अवधाय—births or lives, may protect पातु us नः (Yaj. IV 15)  
so that we being rendered sinless may enjoy peace in all lives.

O Lord, may the senses इन्द्रिये again पुनः come एतु to me मा  
again पुनः the Inner Self आत्मा Divine Light, the best wealth of  
knowledge and virtue द्रविणं and च piety and faith in God  
ब्राह्मणं, again पुनः fire-sacrifices अग्नयः (may be performed by  
me). As यथा we were आस्थाम (in pre-existence) blessed  
with the intellect चिन्मया, so एवं may sacrifice अग्नयः be-  
come कल्पन्तां our works here इह in this world, so that we  
may not be distressed on any account.

He who यः does आससाद् works धर्माणि in previous life  
प्रथमः makes कृणुते many पुनरुपि bodies वपूषि according to them  
ततः। The builder धास्युः who यः knows चिकेत the revealed  
अनुहितां speech वाचं (of the Vedas), enters आदिवेश life बोनि  
according to his deeds, done before प्रथमः.

Swami Dayanand Saraswati's Sanscrit explanation of the  
above mentioned verses is as follows :

यतः आदिमेषु अत्र पूर्वजन्मानि पुनर्जन्मानि च प्रकाशयन्ते । हे  
असुनीते ( असवः प्राणा नीयन्ते येन सोऽसुनीति. ) मरणानन्तरं द्वितीयं  
शरीरधारणे वयं सदा सुखिनो भवेम । यदा वयं पूर्वं शरीरं त्यक्त्वा  
द्वितीयशरीरधारणं कुर्मः तदा पुनर् जन्मनि सर्वाणि इन्द्रियाणि अस्मासु  
वेहि । पुनर् द्वितीये जन्मनि प्राणम् अन्तःकरणं च वेहि । एवं हे भगवन्  
पुनर् जन्मसु अस्माकं भोगपदार्थान् निरन्तरम् अस्मासु वेहि । यतो वयं  
सर्वेषु जन्मसु इवासप्रज्ञासात्मकं प्राणं प्रकाशमयं सूर्यलोकं च निरन्तरं  
पश्येम । हे अनुमन्तः परमेश्वर अस्मान् सर्वेषु जन्मसु सुखय । भवत-  
कृपया पुनर्जन्मसु सुखम् एव भवेत् इति प्रार्थ्यते । हे भगवन् भवदनुग्रहेण  
अस्मभ्यं प्राणम् अन्नमयं बलं च पृथिवी पुनर् ददातु तथा पुनर्जन्मनि शौर्यं  
देवी शीतमाना सूर्यज्योतिर् असुं ददातु । तथा अन्तरिक्षं पुनर्जन्मनि असुं  
जीवनं ददातु । तथा सोम ओषधिसमूहजन्यो रसः पुनर्जन्मनि शरीरं  
ददातु । हे परमेश्वर, पुष्टिकर्ता भवान् पुनर्जन्मनि धर्ममार्गं ददातु तथा  
सर्वेषु जन्मसु या स्वस्तिः सा भवत्कृपया अस्मभ्यं सदैव भवतु इति  
प्रार्थ्यते भवान् ।

हे जगदीश्वर भवदनुग्रहेण विद्यादिभेदगुणयुक्तं मन आयुश्च मम  
पुनर्जन्मसु प्राप्नुयात् । पुनर्जन्मनि मदात्मा विचारः शुद्धः सदा प्राप्नुयात्

चक्षुः श्रोत्रं च मह्यं प्राप्नुयात् । वैश्वानरः (यः सकलस्य जगतो नयनकर्त्ता दम्भादिदोषरहितः शरीररक्षको विज्ञानानन्दस्वरूपः परमेश्वरो जन्मजन्मान्तरे दुष्टकर्मभ्रयोऽस्मान् पृथक् कृत्य रक्षतु येन वयं निष्पापा भूत्वा सर्वेषु जन्मसु सुखिनो भवेम ।

हे भगवन् पुनर्जन्मानि सर्वाणि इन्द्रियाणि आत्मा प्राणधारको बलास्यः विषादिश्रेष्ठं धनं ब्रह्मनिष्ठात्वं मनुष्यशरीरं धारयित्वा आहवनीयाद्यग्न्याधानकरणं पुनर्जन्मसु मां प्राप्नुवन्तु । हे जगदीश्वर वयं यथा पूर्वेषु जन्मसु धारणवत्या धिया सौत्तमशरीरेन्द्रिया आस्थाम तथैव अस्मिन् संसारे पुनर्जन्मानि बुद्ध्या सह स्वस्वकार्यकरणे समर्था भवेम येन वयं केनापि कारणेन न कदाचिद् विकला भवेम । यो जीवः प्रथमः पूर्वजन्मानि यादृशानि धर्मकार्याणि आससाद् कृतवान् अस्ति स तस्माद् धर्मकरणाद् बहुनि उत्तमानि शरीराणि पुनर्जन्मानि कृणुषे धारयति । एवं यच्च अधर्मकृत्यानि चकार स नैव पुनर् मनुष्यशरीराणि प्राप्नोति किन्तु पश्यादीनि हि शरीराणि धारयित्वा दुःखानि भुङ्के । इदमेव मन्त्रार्थेन ईश्वरो ज्ञापयति । धास्युः ( धास्यति इति धास्युः ) अर्थात् पूर्वजन्मकृतपापपुण्यफलभोगशीलो जीवात्मा पुर्वदेहं त्यक्त्वा वायुजलौषध्यादिपदार्थान् प्रविश्य पुनः कृतपापपुण्यानुसारिणीं योनिम् आविवेश प्रविशति इति अर्थः ।

यो जीवोऽनुदिताम् ईश्वरोक्तां वेदवाणीम् आसमन्तः इ विदित्वा धर्मम् आचरति स पुर्वदेहं विद्वत् शरीरं धृत्वा सुखम् एव भुङ्के । तद् विपरीताचरणस् तिर्थगदेहं धृत्वा दुःखभागी भवति इति विज्ञेयम् ।

The prose order of the verses is—

असुनीते अस्मासु चक्षुः पुनः इह धेहि, पुनः प्राणं भोगम् ( धेहि )

When a preposition (or an adverb) is repeated, an appropriate verb or the one already used should also be repeated to make out the sense. Here punah is repeated. So dhehi will also be repeated to complete the sense.

उच्चरन्तं सूर्यं ज्योक् पश्येम अनुमते नः स्वाति मृडय । पृथिवी नः पुनः असुं ददातु, देवी धौः पुनः ( असुं ददातु ), अन्तरिक्षं पुनः ( असुं ददातु ) सोमः पुनः तन्धं नः ददातु, उषा पुनः पथ्यां ( ददातु ) या स्वस्तिः ( अस्ति )

Leaving out all but one punah, we get—

मनः आयुः प्राणः आत्मा चक्षुः श्रोत्रं पुनः मे आगन् । अदब्धः तनूपाः वैश्वानरः अग्निः नः दुरितात् अवचात् पातु । इन्द्रियम् आत्मा प्रविणं ब्राह्मणं च पुनः ( प्रत्येकः ) मे पतु । पुनः धिण्या ( सह ) अग्नयः यथा आस्थाम ( तथा ) इह एव कल्पन्ताम् । यः प्रथमः धर्माणि आससाद् ततः पुंरुणि वपुषि कृणुत ( the original has कृणुषे ) धास्युः प्रथमः योनिम् आविवेश नः अनुदितां वाचं चिकेत ।

It means : These lives and re-incarnations happy in the incarnate life body and pass into another again in that re-embodiment. In re-incarnations the may in these post physical beauty of the glorious sun joy in all lives. Our ness in all lives by Thy

O Lord, let the earth of strength and breathing grace let the luminous Let the firmament give healthy body in the next

O Supreme Ruler, the path of righteousness in be ever given us in all re-

O Ruler of the world, knowledge and other go my lot in post incarnation ing be righteous then.

The Leader of the sector of the body, rev Supreme Ruler, may out evil deeds and protect us happy in all lives.

O Lord, may I get i sentience, consciousness, knowledge, wealth, faith in God, the h sacred rites !

O Ruler of the world be blessed with the intellect

It means : These and other verses describe previous lives and re-incarnations. O Taker of life, we may be ever happy in the incarnate life after death ! When we leave the body and pass into another, we may get all the senses again in that re-embodiment. Give us in re-birth the respiration and internal sense. In like manner, always give us in re-incarnations the objects of enjoyment, so that we may in these post physical lives enjoy existence and the beauty of the glorious sun ! O merciful Supreme Ruler, give us joy in all lives. Our prayer is that we may get happiness in all lives by Thy grace.

O Lord, let the earth yield us plenty of food, the source of strength and breathing life, by Thy grace. Also, by Thy grace let the luminous heavens and sunshine give us life. Let the firmament give us living. Let vegetation give us a healthy body in the next re-birth.

O Supreme Ruler, the dispenser of health, show us the path of righteousness in the next life, and what is rest, may be ever given us in all re-births by Thy grace !

O Ruler of the world, may the will enlightened with knowledge and other good qualities and virtuous life, be my lot in post incarnations ! Let my thoughts, seeing, hearing be righteous then.

The Leader of the whole universe, most holy, protector of the body, revealed in knowledge, joy absolute, Supreme Ruler, may out of His grace keep us away from evil deeds and protect us, so that we being sinless may be happy in all lives.

O Lord, may I get in post existences all the senses, sentience, consciousness, knowledge and other kinds of good wealth, faith in God, the human body, and ability to perform sacred rites !

O Ruler of the world, we may in re-birth in this world be blessed with the intellect together with the best senses like

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those we had in previous lives, so that we may never become miserable on any account. The ego takes on flesh according to the effects of deeds done in previous lives, righteous works securing good bodies. It does not get a human body, if it does evil deeds. It is then born in animal bodies and suffers misery. God's commandment is given in the latter portion of the verse. The ego, liable to subjection to consequences of good and evil deeds done in previous lives, enters a body, moulded according to good and evil deeds already done, by way of the air, water, plants and the like substances, which compose the human body.

That ego which has mastered the Vedas, the Divine speech, and which practises virtue, obtains a learned person's body and gets enjoyment. But one which perpetrates iniquities, passes into the forms of worms and other sub-humans and suffers misery. To be brief, the soul again incarnates to get life, thoughts, intellectual faculties. The Lord, who protects the body, protects us from evil. The senses, consciousness, righteousness again come to the ego. It again does religious works. The one which is versed in the Vedas, the book of righteousness, ever gets a good human body.

For a little fuller dissertation, see my pamphlet, called the Doctrine of Reincarnation, based on Dr. Figuer's Day After Death.

It may be said that the above mentioned prayers are evoked from love of life and horror of death; but the hypothesis of re-incarnation stands to reason. If the soul or mind is distinct from the body and survives death, it must live in some state or other. The soul which is blessed with conscious immortality and is become an angel, is not liable to suffer the consequences of the deeds of earthly life, as they are supposed to have been squared, so to speak. It is perfected in knowledge and cleansed of all sin. But that soul which is not purified in the

## SALVATION.

crucible of virtue, and must be heated and melted re-birth till it comes out.

Repeated subjection

Rebirth is punitive sequel  
owing

in the flesh. A sinful mind  
angels or Devatas : saved  
virtuous persons. Do  
association with wicked minds  
judgment in heaven, the  
contain wickedness ? (C)  
repeatedly till the taint (C)

If may be here mentioned  
mind being an emanation  
God in religious parlance  
rial constitution. But sin  
is an eternal death. Con  
active immortality is the  
immortality which is called  
existence of suffering and  
is called salvation and  
in damnation that re-incarnates

The only argument is

No remembrance of which  
previous existence theodicy  
absence of remembrance  
a culprit does not know  
it to say that forgetfulness  
existence of a fact. Optimism  
of the mystery of God's power

What is salvation ?

Salvation in the Vedas state of  
earthly mind becomes illuminated

crucible of virtue, and which is covered with the dust of sin, must be heated and melted again and again in the furnace of re-birth till it comes out pure and without any alloy of sin.

Repeated subjection to embodiment, without which consequences of error can not be borne, is owing to a sinful life led by a soul while in the flesh. A sinful mind is not entitled to the company of angels or Devatas : saved souls, who are the heavenly forms of virtuous persons. Do not learned persons repudiate all association with wicked men ? How can they change their right judgment in heaven, the state of righteousness, which can not contain wickedness ? Consequently a sinner is incarnated repeatedly till the taint of sin is thoroughly removed.

If may be here mentioned en passant that the human mind being an emanation of the Divine mind or the son of God in religious parlance, is immortal by virtue of its essential constitution. But sinful immortality is no immortality. It is an eternal death. Conscious, happy, sapient, virtuous and active immortality is the true immortality indeed. It is this immortality which is called salvation, and not mere ceaseless existence of suffering and sorrow. Hence virtuous immortality is called salvation and vicious immortality, damnation. It is in damnation that re-incarnation operates.

The only argument against the doctrine of re-incarnation which works in justification of the law of previous existence theodicy, or retributive justice, is the absence of remembrance of past lives. It is no punishment, if a culprit does not know for what he is punished. But suffice it to say that forgetfulness is no argument against the existence of a fact. Optimism puts it down among the instances of the mystery of God's power.

What is salvation ? is the next question. Well, it is the state of bliss after death or exit from the earth of the human mind in the heaven. The mind becomes illuminated from the vision of God, being filled



of the senses fixed in the body, so does she enjoy happiness of all kinds by means of her powers in the beatific state.

The powers of the soul are of 24 kinds, namely, 1 strength, 2 valor, 3 attraction, 4 impulse, 5 motion, 6 fear, 7 discrimination, 8 action, 9 enterprise, 10 recollection, 11 faith, 12 desire, 13 love, 14 hatred, 15 association, 16 separation, 17 formation, 18 destruction, 19 hearing, 20 touching, 21 seeing, 22 tasting, 23 smelling, 24 knowing. It is on this account that it secures happiness and enjoys it in salvation.

The glimpse of salvation is thus seen in the Vedas :—

ये यज्ञेन दक्षिण्या समक्ता इन्द्रस्य सख्यम् अमृतत्वम् आनश ।

तेज्यो भद्रम् अगिरसो वो अस्तु प्रति गृह्णीत मानवं सुमेधसः ॥—

Rig. X. LXII. 1.—Those who ये are sanctified समक्ताः by worship यज्ञेन and charity दक्षिण्या, enjoy आनशुः immortality अमृतत्वं, the companionship सख्यं of God इन्द्रस्य । Let good भद्रं happen अस्तु to you वः, O learned persons अगिरसः ! O Lord, accept प्रति गृह्णीत the son of man मानवम् । In other words, those who sacrifice and resign themselves to the will of God, get the happiness of salvation by virtue of God's friendliness. Their life & reason are greatly promoted. Those who have already obtained salvation, receive a new coming soul blessed with salvation with open arms and keep him or her well pleased. They then mutually meet as friends, all being illuminated with knowledge and filled with joy.

स नो वधुर् जनिता स विधाता धामानि वेद सुवनानि विश्वा ।

यत्र देवा अमृतम् आनशानास् तृतीये धामन् अभ्यैरयन्त ।—Yaj.

XXXII. 10.—He स is our नः relation वधुः and begetter जनिता He स is our नः maker विधाता & knows वेद all विश्वा the births, localities and names of creatures धामानि and worlds सुवनानि ; where gods देवाः or learned men obtain आनशानः immortality अमृतं or the knowledge conducive to salvation, and live at perfect liberty अभ्यैरयन्तः in the third तृतीये exalted state of consciousness धामन् ।

In plain words, we should know that the Lord God is our averter of pain, our giver of pleasure, and our supporter. He enables us to accomplish good works. He sees us all. All the learned men live in Him on obtaining salvation. Being blessed with the pure intellect, they enjoy liberty and happiness for ever and evermore. Says Swami Dayanand Saraswati in Vernacular, Bhumika, page 189,—

विद्वान् लोग मोक्षको प्राप्त होके सदा आनन्द में रहते हैं और वे तीसरे धाम अर्थात् शुद्ध सत्त्व से सहित होके सर्वोत्तम सुख में सदा स्वच्छन्दता से रमण करते हैं।

Regarding the means to obtain salvation, the Veda declares :

वेदाहमेते पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यते ऽयनाय ॥—Yaj. XXXI.

Internal means 18.—I अहं (should) know वेद this एतं great महान्तं of salvation Divine Person पुरुषं of glorious form आदित्यवर्णं be-

ing beyond परस्तात् the darkness of ignorance तमसः Only एव by knowing विदित्वा Him तं, man overcomes अति एति death मृत्युं । There is विद्यते no न other अन्यः path पन्था for salvation अयनाय ।

In plain words, to obtain salvation, the nature of which is described above, we should know God ; for, there is no other way to it. The knowledge of God, as described in the Vedas, confers immortality on man. The God of the Vedas is a Living God, who is never born of woman, but who is the source of life of all creatures, animate or inanimate.

That we should not go to distant places to find out God, God dwells in our the knowledge of whom is sine quo non heart for the attainment of salvation, that is, eternal bliss with perfect liberty, knowledge and power ; but we should try to seek Him in the sanctum sanctorum of the heart, where He with the universe rolling in Him dwells with all His glory and power, is thus enjoined in the same hymn, called the Purusha Sukta : Yaj. XXXI. 19—

प्रजापतिश्चरति गर्भे अन्तरं अजायमानो षड्रुचा विजायते ।

तस्य योनिं परिपश्यन्ति धीरास् तस्मिन् ह तस्थुर्बुवनानि विद्वा ॥

The Lord पतिः of the womb गर्भे of the is manifested विजायते परिपश्यन्ति His तस्य pl सुवनानि exist तस्थुः in human mind. He be jump of knowledge is

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fleeced to the skin by means a go-between of According to the Veda of man.

The knowledge of

External means of Th salvation.—1. Yoga des to train the mind to b practice of thinking of the Yoga : introspectio the Yoga, see pages 8 is both analytical and of God in nature, whi latter is meditation of the Divine attributes, involution of the mind of illumination or perf

The Upasana : p

2. Prayer

is called the Sandhya, The latter is found in singular number. V literal meaning of—

The Lord पतिः of creatures भूजा dwells चरति inside मंजः the womb गर्भे of the heart. Though unborn अजायमानः He is manifested विजायते variously बहुधा । The wise धीराः see परिपश्यन्ति His तस्य place-योनिं verily ह । All विद्वा the worlds सुवनानि exist तस्युः in Him तस्मिन् । God is immanent in the human mind. He becomes manifested when sought with the lamp of knowledge in the mind itself.

This teaching is an antidote to the poison of imposture, that he is seen in such and such a distant Holy places shrine, where selfish people flock and are fleeced to the skin by greedy and ignorant priests. If a priest means a go-between of man and God, man is his own priest. According to the Vedas, God is both the priest and the saviour of man.

The knowledge of God is the internal means of salvation.

External means of salvation.—1. Yoga The external means consists of moral duties, described on pages 17 to 20. The exercise to train the mind to be fit for salvation is comprised of the practice of thinking of God and prayer for the blessing, called the Yoga : introspection and Upasana : contemplation. For the Yoga, see pages 83 to 86. As described there, the Yoga is both analytical and synthetical. The former is the search of God in nature, which favours the evolution of the ego ; the latter is meditation or the concentration of attention on the Divine attributes, sung in the Vedas, which results in the involution of the mind and focusing it in God for the purpose of illumination or perfecting knowledge.

The Upasana : prayer or worship is also of two kinds in the Vedas, namely, congregational and individual. The former is given in what 2. Prayer. is called the Sandhya, for which see my Five Great Duties. The latter is found in those Veda verses, which employ the singular number. Vide my First Vedic Reader for the literal meaning of—

तेजोऽसि तेजो मयि धेहि । वीर्यमसि वीर्यं मयि धेहि ।

बलमसि बलं मयि धेहि । ओजोऽस्योजो मयि धेहि ।

मन्युसि मन्युं मयि धेहि । सहोऽसि सहो मयि धेहि ।

—O God, Thou art light, give me light ! Thou art energy, give me energy ! Thou art strength, give me strength. Thou art valor, give me valor ! Thou art anger, give me anger at sin ! Thou art mercy, give me mercy or patience !

The Atharva Veda, II. xvii. 5—7, gives a model prayer as follows :—ओ विश्वम्भर, विश्वेन मा मरसा पाहि । ओजोऽस्योजो मे दाः । सहोऽसि सहो मे दाः । बलमसि बलं मे दाः । आयुसि आयु मे दाः । श्रोत्रमसि श्रोत्रं मे दा । चक्षुसि चक्षु मे दाः । वरिषाणमसि परिषाणं मे दाः । स्वाहा ।—O Provider of the Universe, protect me with all support ! Thou art vitality, give me vitality ! Thou art mercy or forbearance, give me forbearance or endurance ! Thou art strength, give me strength ! Thou art life, give me life ! Thou art the source of hearing, give me the power of hearing ! Thou art the eye, give me the power of seeing ! Thou art all-protection, give me protection from all enemies ! Amen !

With this prayer the Great Keshab Chander Sen's opinion of prayer, quoted in extenso in my Principles of Religion, is in perfect accord. So much for prayer.

The sheet anchor of immortality is the grace of God.

Last resource of salvation

Says the Rigveda, Mandal 10, Sukta 121, Mantra. 2,—With devotion we should worship God, the source of happiness, who is the giver of the mind & giver of strength, whose command all people & gods obey, whose grace is immortality and whose wrath is death.

The saved soul having power to hear, to remember after leaving the physical body, it is not improbable that she can commune with another soul in the flesh in some way or other. That the soul after death visits her relations, is the

Worship of manes common belief of the people of India, called the Hindu. The ceremony of the Shraddha or offering rice-balls or food to the manes employs those Vedic verses, which appear to deal with departed spirits.

It may be here Ear-boring the ceremony are quite distinct from is generally seen that object is recited at the ceremony of ear in Sanscrit is recited of the ear. It is मद्रं what is good with the priest, a child's ear May we see what is the eye-lids. Therefore monies must not be tal cted ordain & sanction. In the same way, the have nothing to do with Brahmins and with ot

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It may be here mentioned en passant that the details of Ear-boring the ceremonial & the various manipulations of rites are quite distinct from their Vedic verses or their burthen. It is generally seen that a verse having a word signifying an object is recited at the worship of that object. For instance, at the ceremony of ear-boring the verse having the word ear in Sanscrit is recited, though it does not enjoin the boring of the ear. It is *सद्रं कर्णेभिः शृणुयाम*, meaning, May we hear what is good with the ears. When it is pronounced by the priest, a child's ear is bored. The verse goes on to say, May we see what is good with the eyes. But nobody bores the eye-lids. Therefore the recital of Vedic verses at ceremonies must not be taken always to mean that the verses so recited ordain & sanction the ceremonies at which they are used. In the same way, the verses addressed to departed ancestors have nothing to do with the food given in their name to the Brahmins and with other rites performed on their recitation.

This religious work is called the Pitri-Yajna in Sanskrit, Shraddha or worship the worship of manes. The Brahmins of manes, Yaj XIX who trade in religion, have made it a cumbrous ceremonial. It is performed once a year. The master of a family keeps a fast till the performance of the service is over. After bathing, he puts on a white cloth, one piece for the loins and another is thrown on a shoulder. A place being scrubbed with cow-dung, a few grass stalks (kusha) are spread upon it. A priest pronounces the Veda verses with other Sanscrit sentences, when three ground-rice balls, sometimes condensed-milk balls, are laid upon the grass in a file. They are worshipped as idols, namely, water is sprinkled on them, which means bathing them, sandal paste is applied to them, flowers are put on them, a bit of sweetmeat or sugar is burnt on embers to perfume them, light is shown to them, and also a piece of cloth is put on them by way of dress. The three balls represent the father, grand-father and great

grand-father. Coins are also offered two or three times to as many other deities. They go to the priest, who is also given a gift of money at the end. Then the priest and other Brahmins, numbering according to the worshipper's competence, are fed sumptuously and given gifts of money. Then rich men also give a dinner to their friends. This work is finished by about 2 or 3 p.m. when the master of the family takes his food.

It is said that whatever is given as food and as charity to its utility the Brahmins, goes to a donor's ancestors, in whose memory the service is held. Now, this is ridiculed by the educated. How can what is eaten by the Brahmins, go to the dead whose whereabouts are not known? Evidently all goes to the Brahmins, whose avidity is found out.

Once upon a time a clown lost his father, in whose obsequies or Pitri Yajna he was obliged to give his deceased father's effects,—his clothes, horse, and cow. His children asked for milk; but he could not buy a cow to replace the one given away to his priest. He hit upon a plan. One morning he went to the priest and said to him: My father came to me in a dream. He fell down from the horse in heaven. The physician of heaven prescribed cauterization of the part bruised. So please, hold out your leg that I may brand it to get my father's leg cured. The priest laughed at the folly of the clown, saying, How can your father's leg be cured by burning mine? The clown replied, How can my father get milk of my cow which you drink? So saying, he brought back his cow to the joy of his children.

This ceremony of worshipping three rice balls and feeding it is not in the Vedas. Among the Brahmins is found among the Hindus only. The Vedas do not mention this ceremonial: there is no mention of rice balls or gifts to priests. Hence the whole ceremonial is a priestly fabrication to get money.

The Hindus should be required to study Sanskrit and not to have recourse to

If the above ritual of Spiritualism with the dead has nothing to do with the dead, how to invoke the departed spirits? Even if it is done to the satisfaction of rice balls and other offerings of money. The invocation is the essence of the worship. Besides the three forefathers, who are the ancestors. Therefore the rice balls

Those persons who practice Sorcery the same kind of light a lamp and fumigate. They violently shake the spirit. Then with stars and the persons around or to what is wanted. Quest the spirit through the spirit has descended. The spirit is cured or to drive away. But sorcery is proved to be used in civilised countries.

The Vedas teach that Man is near salvation. Perfecting himself, nothing fit for them to know. They live in ærial or fiery forms. Persons are punished by animal species according to their sins. They are purified to obtain souls simply suffer and are speed towards salvation.

The Hindus should support their priests, who should be required to study Sanscrit and promote its sciences and arts, and not to have recourse to pious frauds.

If the above ritual is done away with, the communication-Spiritualism with the departed spirits remains intact. It has nothing to do with the ritual. No Brahmin at present knows how to invoke the departed spirits. So the ceremony is meaningless. Even if it is done to invoke the departed spirits, the worship of rice balls and other idolatrous rites are mere tricks to catch money. The invocation can proceed just as well without the worship. Besides, the rice balls are offered to the three forefathers, who are simply invoked in the Vedic verses. Therefore the rice balls are a mere sacerdotal subterfuge.

Those persons who invoke spirits in sorcery, do not use Sorcery the same kind of worship as described above. They light a lamp and fumigate themselves. Then a little after they violently shake their head to denote the advent of a spirit. Then with staring and widely open eyes they ask the persons around or the person who convened the assembly what is wanted. Questions are put, which are answered by the spirit through the man or woman upon whom the spirit has descended. This performance is used to get diseases cured or to drive away evil spirits that haunt patients. But sorcery is proved to be false. It is now nowhere practised in civilised countries.

The Vedas teach that good persons are given salvation, i.e., Man is near salvation perfect liberty. The saved souls can know anything fit for them to know and go anywhere they like. They live in ærial or fiery form, invisible to the human eye. But bad persons are punished by incarnating them in different forms of animal species according to their merits and demerits to get them purified to obtain salvation. In case of animals their souls simply suffer and after death they are allowed to proceed towards salvation. Man stands at the door of salvation.

He may either get in by doing good in life or fall by committing sin and then undergo punishment in the forms of lower animals, which are regarded as the purgatory or expiatory stages of souls. So the evil spirits or sinful disembodied souls are not allowed to wander about but sent to be born in animal life for expiation. The good alone enjoy spiritual life with perfect knowledge and liberty. Hence they are called the angels or messengers of God or devatas in Sanscrit, doing the will of God and enjoying His Presence, for which they have been trying in their incarnate life.

Those who calumnise the Veda, say that these saved minds, who are called devatas in Sanscrit, are personifications of nature. They are imaginary, & not real entities. Though they believe in God, yet they are of opinion that there is no intermediary spirits between God & man. But the analogy of our experience which witnesses a host of species between man & the

Proof of immortality plant, disproves their belief. Our inability to demonstrate the existence of intermediate spirits or saved souls, does not warrant the assumption of their non-existence. A boy's ignorance of the solution of triangles does not prove the non-existence of trigonometry. Ability is to be acquired before an assertion can be admissible. As long as the phenomenon of consciousness is revealed in the mind, the reality of the mind is hard to be denied. And if the mind exists in the now, it can not be destroyed for ever. It can be destroyed either by an external force, impinging upon it and shattering it to atoms, or by an internal decaying force, which consumes itself into death. But as the mind is an unextended entity, no external force can come into contact with it to smash it to dust. It is impalpable as light. Being life, its tendency is to live, and not to die. So there is no decaying element in its spiritual constitution. Being invulnerable to an extraneous physical force & undecayable from its inherent persistency to live, the mind is everlasting. It is virtually so from its being a ray of the Divine Sun.

The mind being necessarily immortal from Yajur Veda: He who is the Self and the Inner Self. In that moment when the learned person, seeing all creatures become one.

In plain words, when the mind, it realises its

As the mind is immortal, God and of the knowledge of doing good as the will of God is not annihilated. It is puribus amenable to a higher above reasoning than between the living and the fact to complete in spiritualism and a opinion of a large number of the modern

The following are the names of the great sages called the Vedic Rishis, who are really the teachers, and other learned men who are dead and gone:—

Vedas on communion between the living and the dead.

—सर्वे मनुष्याः सर्वे पितृपितामहादीन् अहं हवामि । तथा (स्वर्गास्थाने) पदार्थेन ते सेवनीयाः । विद्यां हवामि अपः (अमृतं)

Definitively it means

The mind being a link in the chain of existence, is necessarily immortal from its entity and continuity. Says the Yajur Veda : He who sees all the creatures in the Inner Self and the Inner Self in them all, hates or scorns none. In that moment what longing or sorrow remains in that learned person, seeing unity (of existence), when all the creatures become one with the Inner Self.—XL. 6, 7.

In plain words, when the knowledge of God dawns upon the mind, it realises its immortality and is saved for evermore.

As the mind is immortal in virtue of its being a son of God and of the knowledge of God, as it enjoys liberty in doing good as the will of God, and as the love for its dear ones is not annihilated, being its part and parcel ; it is *cæteris paribus* amenable to a call from its dear ones in the flesh. Thus the above reasoning shows the possibility of communication between the living and the dead. It now remains to demonstrate the fact to complete indubitable conviction. This is claimed by spiritualism and appears to be taught in the Vedas in the opinion of a large majority of commentators, contested by others of the modern school.

The following are the Vedic verses quoted by Swami Dayanand Saraswati in support of his thesis, that what is commonly called the worship of the manes or Shraddha\* in Sanscrit, is really the service of elders,—the father, mother, teacher, and other learned men that are living, and not that are dead and gone :—

Vedas on communion  
between the living and  
the dead.

ऊर्जे बहन्तीरमृतं घृतं पयः कीलालं परिसूजम् ।

स्वधास्थं तर्पयत मे पितॄन् ॥ —Yaj. II. 34.

—सर्वे मनुष्याः सर्वान् प्रति पवं जानीयुश्च आहूयेयुः । ( मे पितॄन् )  
मम पितृपितामहादीन् आचार्यादींश्च सर्वे यूयं तर्पयत सेवया प्रसन्नान्  
कुरु । तथा ( स्वधास्थं ) सत्यविद्याभक्तिस्वपदार्थधारिणो भवन्त । केन  
केन पदार्थेन ते सेवनीयास् तान् आह । ऊर्जे पराक्रमे प्रापिकाः सुगंधिताः  
प्रिया हृष्य अपः ( अमृतं ) अमृतात्मकम् अनेकविधं रसं ( घृतं ) आर्ज्यं

\* Derivatively it means faith (here-in the existence of departed spirits).

(पयः) दुग्धं (कीलालं) संस्कारैः संपादितम् अनेकविधम् अन्नं (परिप्लुतं) माक्षिकं मधु कालपक्कं फलादिकं च निवेद्य पितॄन् प्रसन्नान् कुर्यात् ।

—All men should know this and ask it of one another : You should satisfy my father, grand-father, &c. and teachers, &c. and make them happy by doing them service. You should have true knowledge and faith and use your own things. What those things are they are to be served with, is known from what follows. Please the Pitris or elders by offering beverages, invigorating, scented, pleasant and cordial ; juices, nectarious, and of many kinds ; clarified butter ; milk ; food, cooked according to various processes ; honey of bees ; & ripe fruit, &c. Also see Rig. Mandal 10, Sukta 15 & Ath. XVIII. 3.

आयन्तु नः पितरः सोम्यासो ऽग्निष्वात्ताः पथिभिर् देवयानैः ।

अस्मिन् यज्ञे स्वधया मदन्तोऽधि ब्रुवन्तु ते ऽ वन्त्वस्मान् ।—Yaj. XIX. 58.

—ये सोमगुणाः शान्ताः सोमवल्यादिरसनिष्पादने चतुराः (अग्निष्वाताः) अग्निः परमेश्वरो ऽभ्युदाय सुष्ठुतया आतो गृहीतो येः ते, तथा होमकरणार्थं शिल्पविद्यासिद्ध्ये च भौतिको ऽग्निर् आतो गृहीतो येः ते पितरो विज्ञानवन्तः पालकाः सन्ति (आयन्तु नः) ते अस्मत् समीपम् आगच्छन्तु । वयं च तत्सामीप्यं नित्यं गच्छेम । (पथिभिः) तान् विद्वन् मार्गैर् दृष्टिपर्यं आगतान् दृष्ट्वा अभ्युत्थाय हे पितरो भवन्त आयन्तु इति उक्त्वा प्रीत्या आसनादिकं निवेद्य नित्यं सत्कुर्याम (अस्मिन्) हे पितरो ऽस्मिन् सत्काररूपे यज्ञे (स्वधया) अमृतरूपया सेवया (मदन्तो) हर्षन्तोऽस्मान् रक्षितारः सन्तः सत्यविद्याम अधिब्रुवन्तु उपदिशन्तु ।

—Let those wise men come to us, who are protectors, who are proficient in the laws of fire for the purpose of success in art and manufacture and in ministering at religious sacrifices, who are devoted to God for the good of all people, who are gentle and kind in disposition, and who are expert in preparing the beverages of the Soma and other plants. We should also always go to them. Seeing them come on way to us, we should rise from our seats and address them thus : O learned men, we welcome your coming. We should always honour them by giving them seats, refreshments, &c. We should then say : O learned men, being pleased with our service, be our protectors, teach us true knowledge & give us sound advice !

अत्र पितरो मादयन्

अमीमदन्त पितरो य

—हे पितरो (अत्र०)

विद्याविज्ञानदानेन आनन्दय

विद्यारूपं भागं (आवृषाय

सत्योपदेशे विद्यादानकर्मणि

तथा यथायोग्यं सत्कारं प्रा

—O elders, make us ha

God and the world in th

ageous with joy in impa

accepted your own por

नमो वः पितरो रसाय

जीवाय नमो वः पितरः स्व

मन्यधे नमो वः पितरः पितरं

पितरो देव्यै तद् वः पितरो

—हे पितरः रसाय

अग्निषाधुविद्याभ्रान्तये, जीव

आपत्कालनिवारणाय, दुष्टा

च, सर्वविद्याप्राप्तये च युष्म

गृहसंबन्धिव्यवहारबोधान् न

अधिकारे विद्यमानोः पदाथ

कदाचिद् भवद्भ्यो विद्यां प्र

चासो वस्त्रादिकं वस्तु युष्म

—O elders, repeated s

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and air, of the knowled

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for evil-doing, restrain

edge. O elders, teach

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whatever things, such a

es to you, may be acce

आधत्त पितरो गर्भं कुं

II 33.

अत्र (परि कृतं)  
कुर्यात् ।

Teacher : You  
teachers, &c.  
You should  
own things-  
is known  
by offering  
ardial ; juices,  
milk ; food,  
bees ; & ripe  
XVIII. 3.

Yaj. XIX. 58.

(अग्निष्वाता)  
होमकरणार्थं  
ते पितरो  
अमृताच्छन्तु ।  
विद्वन् मार्गैर्  
इति उक्त्वा  
पितरो ऽस्मिन्  
हवन्तोऽस्मान्

Teachers, who  
success in  
sacrifices,  
who are  
in prepar-  
We should  
to us, we  
O learned  
our honour  
could then  
be, be our  
advice !

अत्र पितरो मादयध्वं यथा भागम् आवृषायध्वम् ।

अमीमदन्त पितरो यथा भागम् आवृषायिषत ।—Yaj. II. 81.

—हे पितरो (अत्र०) अस्यां समायां पाठशालायां वा अस्मान्  
विद्याविज्ञानदानेन आनन्दयुक्तान् कुरुत । (यथा०) भोजनीयं स्वं स्वं  
विद्यारूपं भागं (आवृषायध्वं) विद्वद्वत् स्वीकृत्य (अमीमदन्त) अस्मिन्  
सत्योपदेशे विद्यादानकर्मणि हर्षेण सदा उत्साहवन्तो भवत ।—(यथा०)  
तथा यथायोग्यं सत्कारं प्राप्य श्रेष्ठाचारेण प्रसन्ना सन्तो विचरत ।

—O elders, make us happy with the gift of the knowledge of  
God and the world in this school or society. Be ever cour-  
ageous with joy in imparting knowledge, in preaching, having  
accepted your own portion of knowledge like learned persons.

नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो  
जीवाय नमो वः पितरः स्वधायै नमो वः पितरो घोराय नमो वः पितरो  
मन्यवे नमो वः पितरः पितरो नमो वो गृहान् नः पितरो दत्त सतो वः  
पितरो दैष्मै तद् वः पितरो वास आधत्त ।—Yaj. II. 32.

—हे पितरः रसाय सोमलतादिरसविज्ञानानन्दग्रहणाय, शोषाय  
अग्निवायुविद्याप्राप्तये, जीवनाय विद्याजीविकाप्राप्तये, मोक्षविद्याप्राप्तये,  
आपत्कालनिवारणाय, दुष्टानाम् उपरि क्रोधधारणाय क्रोधस्य निवारणाय  
च, सर्वविद्याप्राप्तये च शुष्मभ्यं वारं वारं नमोऽस्तु । हे पितरो गृहान्  
गृहसंबन्धिव्यवहारबोधान् नो ऽस्मभ्यं यूयं दत्त । हे पितरो ये ऽस्माकम्  
अधिकारे विद्यमानोः पदार्थाः सन्ति तान् वयं वो शुष्मभ्यं ददामः यतो वयं  
कदाचिद् भवद्भ्यो विद्यां प्राप्य क्षीणा न भवेम । हे पितरो ऽस्मामिद् गृहं  
वासो वस्त्रादिकं वस्तु शुष्मभ्यं दीयते एतद् यूयं प्रीत्या गृहणीत ।

—O elders, repeated salutation to you for the gift of the  
knowledge of the juices of plants, of the knowledge of heat  
and air, of the knowledge of profession, of the knowledge of  
salvation, of the knowledge of averting misfortune, aversion  
for evil-doing, restraint of anger, and other kinds of knowl-  
edge. O elders, teach us the knowledge of all the affairs of  
household. We give you whatever things are in our power,  
so that we may not become in need of anything. O elders,  
whatever things, such as clothes and the like, are offered by  
us to you, may be accepted by you with pleasure.

आधत्त पितरो गर्भं कुमारं पुष्करसूजम् । यथेह पुण्यो ऽसत् । Yaj.  
II 83.

—हे पितरो यूयं मनुष्येषु विषागर्भम् धारयत । तथा विषादानार्थं पुष्पमालधारिणं कुमारं ब्रह्मचारिणं यूयं धारयत । येन प्रकारेण अस्मिन् संसारे विषासु शिक्षायुक्तः पुरुषः स्यात् । येन च मनुष्येषु उत्तमविद्योक्ततिर भवेत् तथैव प्रयतन्वयम् ।

—O elders, you may make the people big with knowledge. You may receive a young student, wearing a garland, for teaching him, so that he may be endued with knowledge and civility. Try for welfare and advancement of knowledge among men.

ये समानाः समनसो जीवा जीवेषु मामकाः ।

तेषां भीरु मयि कल्पताम् अस्मिन् लोके शतं समाः ।—Yaj. XIX. 46.

—(ये०) ये मामका मदीया आचार्यादयः (जीवाः) विषमानजीवनाः (समनसः) धर्मेश्वरसर्वमनुष्यहितकरणैकनिष्ठाः (समानाः) धर्मेश्वर-सत्यविषादिशुभगुणेषु समानत्वेन वर्त्तमानाः (जीवेषु) उपदेश्येषु शिष्येषु सत्यविषाज्ञानाय छलादिदोषराहित्येन वर्त्तमाना विद्वांसः सन्ति (तेषां०) विदुषां या भीः सत्यविषादिगुणादया शोभा अस्ति (अस्मिन्) सामयिकी लक्ष्मीः शतवर्षपर्यन्तं (कल्पतां) स्थिरा भवतु यतो वयं नित्यं सुखिनः स्वयम् ।

—Let their fame for true knowledge and virtue who are learned, free from any blemish of hypocrisy, noted for proficiency in religion, benevolence, and imparting knowledge to pupils and others, and living among our teachers & preachers, be permanent among us, so that we may be ever happy.

उदीरताम् अवर उत परास उन् मध्यमाः पितरः सोम्यासः ।

असुं य ईयुर अवृका ऋतज्ञास् ते नो ऽवन्तु पितरो हवेषु ।—Ibid 49.

—(उदीर०) ये पितरो ऽवकृष्टगुणाः (उत्प०) उत्कृष्टगुणाः (उन्म०) मध्यस्थगुणाः (सो०) सोम्यगुणाः (अवृ०) अजातशत्रवः (ऋत०) ब्रह्मविदो वेदविदश्च ते ज्ञानिनः पितरो हवेषु देयग्राह्यव्यवहारेषु विज्ञान दानेन (नो०) अस्मान् सदा रक्षन्तु तथा (असुं०) ये ऽसुं प्राणम् ईयुः प्राप्नुयुः अर्थात् दास्यां जन्मभ्यां विद्वांसो भूत्वा विषमानजीवनाः स्युस् त एव सर्वैः सेवनीया नैव मृताश्च । कुतस् तेषां देशान्तरप्राप्त्या संनिकर्षाभावात् सेवाप्रेहेण ऽसमर्थाः सेवितुम् अशक्याश्च ।

—Let those elders, of inferior, mediocre, superior merits; quiet, benevolent, and versed in the Vedas, ever protect us in all

affairs of the world by those who have become learned, who are living, are alone, for, being gone away, to accept the service

अंगिरसो नः पितरो न

तेषां वयं सुमतौ यन्निय

—ये ऽङ्गेषु रसभूतस्य

सर्वासु विद्यासु उत्तमकर्मसु

वेदविदो धनुर्वेदविदश्च (

ज्ञान्ताः सन्ति (तेषां०) य

सुमतौ विषादिशुभगुणग्रहणे

वन्न विषानन्दयुक्तं मनो भवा

उपदेशं गृहीत्वा धर्मार्थकाम

—May we be blessed w

knowledge of God, life

systems and good indus

knowledge; and who are

we may receive knowle

ये समानाः समनसः

तेषां लोकः स्वधा न

—(यम०) ये राजस

विद्वांसः सन्ति (तेषां०) य

(यज्ञो) यश्च प्रजापालना

ऽस्ति सोऽस्माकं मध्ये (क

ग्यायकारिणः सन्ति तेभ्यो

रादेव अस्माकं मध्ये तिष्ठन्तु

—Salutation to such jus

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tration which affords pro

affairs of the world by giving us knowledge thereof. Those who have become learned by regenerate academical life and who are living, are alone to be served, but not the dead ones; for, being gone away, they are not near enough to be served or to accept the service.

अगिरसो नः पितरो नवग्वा अधर्वाणो भृगवः सोम्यासः ।

तेषां वयं सुमतौ यज्ञियानाम् अपि भद्रे सौमनसे स्याम ।—Ib. 50.

—ये ऽज्ञेषु रसभूतस्य प्राणाख्यस्य परमेश्वरस्य ज्ञातारः ( नवावाः ) सर्वासु विद्यासु उत्तमकर्मसु च नवीना गतयो येषां ते ( अधर्वाणः ) अथर्व वेदविदो धनुर्वेदविदश्च ( भृगवः ) परिपक्वज्ञानाः शूद्राः ( सोम्यासः ) शान्ताः सन्ति ( तेषां ) वयं तेषां यज्ञानां यज्ञादिसत्कर्मसु कुशलानाम् सुमतौ विद्यादिशुभगुणग्रहणे ( भद्रे ) कल्याणकरे व्यवहारे ( सौमनसे ) यत्र विद्यानन्दयुक्तं मनो भवति तस्मिन् ( स्याम ) अर्थात् भवतां सकाशाद् उपदेशं गृहीत्वा धर्मार्थकाममोक्षप्राप्ता भवेम ।

—May we be blessed with the wisdom of those who have the knowledge of God, life and plants; whose knowledge of all systems and good industries is fresh; who are masters of knowledge; and who are profound in wisdom and arts; so that we may receive knowledge and be satisfied !

ये समानाः समनसः पितरो यमराज्ये ।

तेषां लोकः स्वधा नमो देवेषु कल्पताम् ॥—Yaj. XIX 45.

—( यमः ) ये राजसभायां न्यायाधीशत्वेन अधिकृताः ( पितरः ) विद्वांसः सन्ति ( तेषां ) योन्यायदर्शनं स्वधा अमृतात्मको लोको भवति ( यज्ञो ) यच्च प्रजापालनाख्यो राजधर्मव्यवहारो देवेषु विदत्सु प्रसिद्धो ऽस्ति सोऽस्माकं मध्ये ( कल्पतां ) समर्थतां प्रसिद्धो भवतु । य एवं सत्यन्यायकारिणः सन्ति तेष्यो नमो ऽस्तु अर्थात् ये सत्यन्यायाधीशान् ते शदैव अस्माकं मध्ये तिष्ठन्तु ।

—Salutation to such just people (that is, they should tarry among us,) as are devoted to religion and to the good of all people, as have the knowledge of God, piety and merit, and as have acted at the posts of judges ! May their justice which makes the people live happily in their rule, & their administration which affords protection to all, be established and well

known among us ! In short, those who are impartial, equitable and just, may ever flourish among us !

ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।

तेमिरथमः संरराणो हवींष्युशन् उशद्भिः प्रतिकामम् अन्तु ॥—Ib. 51.

—( सोम्यासः ) सोमविद्यासंपादिनः ( वसिष्ठाः ) सर्वविद्यायुत्तमगुणेष्वतिशयेन रममाणाः ( सोमपीथं ) सोमविद्यारक्षणं ( अनूहिरे ) पूर्वं सर्वविद्याः पठित्वा अध्याप्य तांस्तु ता अनुप्रापयन्ति ते ( नः ) ये ऽस्माकं पूर्वे पितरः सन्ति ( तेभिः ) तैः ( उशद्भिः ) परमेश्वरं धर्मं च कामयमानैः पितृभिः सह समागमेनैव ( संरराणः ) सत्यविद्यायाः सम्यक् दाजकर्तृ ( यमः ) सत्यविद्याव्यवस्थास्थापिकः परमेश्वरो विदितो भवति । किं कुर्वन् ( हवींषि ) विज्ञानादीन् उशन् सर्वेभ्यो दातुं कामयन् सन् अतः सर्वो जन एवम् आचरन् सन् ( प्रति ) सर्वान् कमान् प्राप्नोतु ।

—God, the establisher of the laws of true knowledge, the dispenser of it, can be known by frequenting the company of those elders, who seek God and righteousness, who have been our previous teachers, and who having studied and taught all branches of knowledge, therefore take delight in them and other virtues. By acting thus, all people get joy and the satisfaction of their desires.

वर्हिषदः पितर जत्यावागिमा वो हव्या चक्रमा जुषध्वम् ।

त आगतावसा शतमेनाथानः शयोररपो दधात ।—Ib. 55.

—( वर्हिषः ) ये वर्हिषि सर्वोत्तमे ब्रह्मणि विद्यायां च निष्णास्तु ते ( पितरः ) विद्वांसः ( अवसाः ) अतिशयेन कल्याणरूपेण रक्षणेन सह वर्त्तमानाः ( आगत ) अस्माकं समीपम् आगच्छन्तु आगतान् तान् प्रत्येवं वयं ब्रूमहे हे विद्वांसः यूयम् आगत्य ( अवाक् ) पश्चात् ( इमाः ) इमानि हव्यानि ग्राह्यदेयानि वस्तूनि ( जुषध्वं ) संप्रीत्या सेवध्वम् । हे पितरः वयं ( जत्या ) भवद्रक्षणेन वो युष्माकं सेवां ( चक्रम् ) नित्यं कुर्याम । ( अथा ) अनन्तरं यूयं नो ऽस्माकं शयोर् विज्ञानरूपं सुखं दधात । कित्वविद्यारूपं पापं दूरीकृत्वा ( अरपः ) निष्पापतां दधात येन वयम् अपि निष्पापा भवेम ।

—Let the learned men who are proficient in the knowledge of God, and who live happy and contented, come to us. On their coming, we should say : O learned men, having come here, you may with kindness accept these presents, O elders,

being protected by you, may give us the pleasure, stigma of our ignorance, may become sinless.

आहं पितन् सुविदत्रां अति  
वर्हिषदो ये स्वधया सुतस

—ये वर्हिषदः स्वधया अपि  
रसस्य प्राशनं ( भजंते ) से  
अस्मिन् अस्मत् सन्निहितदे  
सन्ति तान् विद्यादि शुभगुणान्  
वेपि । तान् विदित्वा संगम्य च  
( विक्रमणं ) विविधक्रमेण ज  
विनाशो यस्य तन्मोक्षाख्यं प  
विधत्ते तदेतच्च विदुषां संगे  
समागमः सदा कर्त्तव्यः ।

—Those learned men, who  
God, who subsist on grain  
hard by, may come to us.  
part knowledge and teach  
I learn the various kinds  
the state of immortality, I  
are saved to the states of  
the company of learned men

उपहृताः पितरः सोम्यासं  
त आगमन्तु त इह भुवन्तु

—ये प्रतिष्ठार्हाः पितरस्  
उत्तमवस्तुस्थापनार्हेषु प्रियेषु  
सीदन्तु ( आगमन्तु ) सत्कारं  
त इह ) त इह आगत्य  
तदुत्तराणि ( अधिब्रुवन्तु ) क  
( ते ) सदा अस्मान् रक्षन्तु ।

—Let learned men, who  
seats with love on invitation  
ment, often come to us,  
them to protect us by giving

equit.

lb. 51.

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being protected by you, we may ever serve you. Then you may give us the pleasure of knowledge, nay removing the stigma of our ignorance, establish virtue among us, so that we may become sinless.

आहं पितरं सुविद्वान् अवित्सि नपातं च विक्रमणं च विष्णोः ।

बहिर्षदो ये स्वधया सुतस्य भजंत पितृवस्त इहागमिष्ठाः ।—Ibid 56.

—ये बहिर्षदः स्वधया अक्षेण सुतस्य सोमवल्यादिभ्यो निष्पादितस्य रसस्य प्राशनं (भजंते) सेवन्ते (पितृवः) तत्पानं कृत्वा (त इह०) अस्मिन् अस्मत् संनिहितदेशे ते पितर आगच्छन्तु । य ईदृशाः पितरः सन्ति तान् विद्यादि शुभगुणानां दानं कर्त्तुं अहं (आवित्सि) आसमन्ताद् वेधि । तान् विदित्वा संगम्य च (विष्णोः) सर्वत्र व्यापकस्य परमेश्वरस्य (विक्रमणं) विविधक्रमेण जगद्रचनं तथा (न पातं०) न विषते पातो विनाशो यस्य तन्मोक्षाख्यं पदं च वेधि यत्प्राप्य मुक्तानां सद्यः पातो न विषते तदेतच्च विदुषां संगेनैव प्राप्तं भवति तस्मात् सर्वैर विदुषां समागमः सदा कर्त्तव्यः ।

—Those learned men, who are proficient in the knowledge of God, who subsist on grain and the juice of plants, who live hard by, may come to us. I know such learned men as impart knowledge and teach good qualities. In their company I learn the various kinds of God's works in the creation and the state of immortality, from which there is no reversion of the saved to the states of suffering. Hence all should keep the company of learned men.

उपहृताः पितरः सोम्यास्तो बहिर्ष्येषु निधिषु प्रियेषु ।

त आगमन्तु त इह भ्रुवन्तु अधि ब्रुवन्तु ते ऽब्रुवन्तस्मान् ॥—Ib. 57.

—ये प्रतिष्ठार्हाः पितरस्ते (बहिर्ष्येषु) प्रकृष्टेषु (निधिषु) उत्तमवस्तुस्थापनार्हेषु प्रियेषु आसनेषु (उपहृताः) निमन्त्रिताः सन्तः सीदन्तु (आगमन्तु) सत्कारं प्राप्य अस्मत्समीपं वारंवारम् आगच्छन्तु (त इह०) त इह आगत्य अस्मत्प्रदानं (भ्रुवन्तु) शृणुवन्तु भुत्वा तदुत्तराणि (अधिब्रुवन्तु) कथयन्तु । एवं विद्यादानेन व्यवहारोपदेशेन च (ते०) सदा अस्मान् रक्षन्तु ।

—Let learned men, worthy of respect, being given nice seats with love on invitation, and having accepted entertainment, often come to us, and hearing our questions answer them to protect us by giving us all information required.

अग्निष्वात्ताः पितर एह गच्छत सवः सवः सवत सुप्रणीतयः ।

अत्ताहर्षीषि प्रियतानि बर्हिष्यथा रयि सधेशीरं दधातन ॥—1b. 59.

—हे पूर्वोक्ता अग्निष्वाताः पितर. अस्मत्संनिधौ प्रीत्या आगच्छत आगत्य ( सुप्रणीतयः ) शोभना प्रकृष्टा नीतियेषां त एवं भूता भवन्तः एन्याः सन्तः ( सवः ) प्रतिगृहं प्रतिसमां चोपदेशार्थं स्थितिं भ्रमणं च कुरुत ( अत्ताः ) प्रयत्नयुक्तानि कर्माणि देययोग्यानि उत्तमानि वा ययं स्वीकुरुत ( बर्हिः ) अनन्तरं बर्हिषि सदसि गृहे वा स्थित्वा ( रयं ) सर्वैर्वीर्युक्तं विद्याविधानं ययं दधातन यतो ऽस्मासु बुद्धिशरीरबलयुक्ता वीराः स्थिरा भवेयुः सत्यविद्याकोशश्च ।

—O learned men who have resigned themselves to the will of God, kindly come to us. Having come, and being rewarded for your excellent conduct, stay at every house and assembly for the purpose of giving counsel and instruction, and make a tour in connection therewith. Accept the service of love and offered things. Then having staid at an assembly or a house, give us the wealth of knowledge with bravery of spirit, so that brave men of good health and the continuance of the treasure of knowledge may be permanent among us.

ये अग्निष्वात्ता ये अनाग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।

तेभ्यः स्वराडसु नीतिमेतां यथा वशन्तन्वं कल्पयाति ॥—1b. 60.

—( ये० ) ये अग्निविद्यायुक्ताः ( अन० ) ये वायुजलभूगर्भादिविद्या निष्ठाः ( मध्ये० ) शीतनात्मकस्य परमेश्वरस्य सद्भिषाप्रकाशकस्य च मध्ये ( स्वधया ) अग्निविद्यया शरीरबुद्धिबलधारणेन च ( मादयन्ते ) आनन्दिता भूत्वा अस्मान् सर्वान् जनान् आनन्दयन्ति ( तेभ्यः ) तेभ्यो विद्वद्भ्यो वयं नित्यं सद्भिषां तथा ( असु० ) सत्यन्याययुक्तामेतां प्राणनीतिं च ग्रहणीयाम् ( यथा० ) ते विद्वांसो वयं च विद्याविज्ञानं प्राप्या सर्वोपकारेषु नियमेषु स्वतंत्राः प्रत्येकप्रियेषु च परतंत्रा भवन्तु यतः ( स्वराट् ) स्वयं राजते प्रकाशते स्नानं राजयति प्रकाशयति वा स स्वराट् परमेश्वरः ( तन्वं कल्पयाति ) तन्वं विद्वत् शरीरमस्मद् अर्थं कृपया कल्पयाति कल्पयतु निष्पादयतु यतो ऽस्माकं मध्ये बहवो विद्वांसो भवेयुः ।

—Those learned men, who know the Divine Science and laws of fire, and who are versed in the science of the air, water, and geology, being illuminated with the knowledge of God,

and being happy from intellect, give all of us true knowledge and we may do good to ourselves as we like giving light to His service of learned men for us persons born among

अग्निष्वातान् ऋतुम

ते नो विप्रासः सुहव

—( अग्नि० ) हे मनु

उद्योगकारिणो ऽग्निष्वात युष्माभिरपि सत्सेवनाय अश्नन्ति. ये च ( नाराशंसः ) ( ते० ) ते विप्रा मेधाविने ये सोमविद्यादानग्रहणाभ्य राज्यश्रीणां पतयः पालक

—O men, as we call of the seasons and fire should you too ever service. Let those who beverago of the plan performing the religion the lords, masters & and universal empire tented with the know tion thereof.

ये चेह पितरो ये

त्वं वेत्थ यति ते

—( ये० ) ये पितरो

अस्मत् समक्षे न सन्ति

जानीमः ( यौ उचन० )

सर्वान् हे ( जातवेदः )

अस्माकं च संगं निष्पाद

and being happy from having a healthy body and sound intellect, give all of us joy and comfort. We may ever receive true knowledge and just deportment from them. They and we may do good to all the people at large independently and to ourselves as we like. God, self-refulgent and self-existent, giving light to His servants, may graciously make the bodies of learned men for us, so that there may be many learned persons born among us.

अग्निष्वातान् ऋतुमतो हवामहे नाराशंसे सोमपथं य आशुः ।

ते नो विप्रासः सुहृन्ना भवन्तु वयं स्याम पतयो रथीणाम् ॥—Ib. 61.

—(अग्नि०) हे मनुष्याः यथा वयं ऋतुविद्यावतो ऽर्थाद् यथा समयम् उद्योगकारिणो ऽग्निष्वाताः पितर सन्ति तान् (हवामहे) आह्वयामहे तथैव युष्माभिरपि सत्सेवनाय आह्वानं नित्यं कार्यम् । (सोम०) ये सोमपानम् अश्नन्ति ये च (नाराशंसे) नरैः प्रशस्ये ऽनुष्ठातव्यकर्मणि कुशलाः सन्ति (ते०) ते विप्रा मेधाविनो अस्मान् सुष्ठुतया प्रहीतारो भवन्तु (सोम०) ये सोमविद्यादानग्रहणाभ्यां तृप्ताः एषां संगेन (वयं०) सत्यविद्याचक्रवर्ति राज्यभ्रीणां पतयः पालकाः स्वामिनो भवेम ।

—O men, as we call to us the men, who have the knowledge of the seasons and fire, and who are energetic and wise, so should you too ever call them to you for doing them true service. Let those wise men accept us with grace, who use the beverage of the plant, called the Soma, and who are expert in performing the religious rites praised by men. We may become the lords, masters & protectors of the fame of true knowledge and universal empire from the company of those who are contented with the knowledge of plants (soma) and the impartation thereof.

ये चेह पितरो ये च नेह यौञ्च विप्र यौ उ च न प्रविप्र ।

त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥—Ib. 67.

—(ये०) ये पितरो विप्रासः इह अस्मत् संनिधौ वर्तन्ते ये च इह अस्मत् समक्षे न सन्ति अर्थात् देशान्तरे तिष्ठन्ति (यौ०) यान् वयं जानीमः (यौ उचन०) दूरदेशस्थित्या यान् च वयं न जानीमः तान् सर्वान् हे (जातवेदः) परमेस्वर त्वं यथावत् जानासि अतो भवान् तेषाम् अस्माकं च संगं निष्पादय (स्वधा०) यो ऽश्माभिः सुकृतः सम्यगनुष्ठितो

यक्षो ऽस्ति त्वं सधामिः अज्ञाचामिः सामग्रीभिः संपादितं यज्ञं सदा जुषस्व सेवस्व येन अस्माकम् अभ्युदयनिःश्रेयस्करं क्रियाकाण्डं सम्यक्कृतं सिध्येत् (यति०) ये यावन्तः परोक्षा विद्यमाना विद्वांसः सन्ति तान् अस्मान् प्रापय ।

—O Lord God, bring about the interview with us of those learned men whom we know, being near us, and whom we do not know well, being in a distant country, but whom Thou knowest ; and always bless our well-performed worship furnished with food & other supplies, so that our good work done for the welfare of the heaven and earth, may be successful. Bring all those learned men who are far off to us.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।

ये पाथिबे रजस्या विषत्ता ये वा नूनं सुवृजासु विश्व ॥—Ib. 68.

—(इदं०) ये पितरोऽथ इदानीं अस्मत् समीपे ऽध्ययनाध्यापने कर्मणि वर्तन्ते (पूर्वा०) पूर्वम् अधीत्य विद्वांसः सन्ति (ये०) ये पृथिवी सत्रं धिभूगर्भविद्यायां (आनि०) आ समन्तान् निषण्णाः सन्ति (येना०) ये च सुप्तुबलयुक्तासु प्रजासमाध्यक्षाः समासदो भूत्वा न्यायाधीशत्वादि-कर्मणेऽधिकृताः सन्ति ते च अस्मान् ईयुः प्राप्तयुः इत्यं भूतेभ्यः पितृभ्यो ऽस्माकम् इदं सततं नमोऽस्तु ।

—Let those learned men, who are engaged in teaching in our country, who are become proficient by previous study, who are devoted to the science of geology, who have been members and presidents of societies, and who are healthy and acting as judges, come to us, and to such learned men we ever tender our obeisance.

उशन्तस् त्वा निधीमद्युशन्तः समधीमहि ।

उशन्नशत आवह पितृन् हविषे अन्तवे ॥—Yaj. XIX 70.

—हे परमेश्वर वयं त्वां कामयमाना इष्टत्वेन हृदयाकाशे न्यायाधी-शत्वेन राष्ट्रे सदा स्थापयामः । हे जगदीश्वर त्वां आवन्तः इक्षवन्तः सम्यक् प्रकाशयेमहि । कस्मै प्रयोजनाय इति अत्र आह । (हविषे०) सविषा-ग्रहणाय तेभ्यो धनायुक्तमपदार्थदानाय आनन्दमोगाय च (उशन्०) सत्योपदेशविषाकामयमानान् कामयमानः सन्तु अस्मान् आवह आसमन्तात् प्रापय ।

—O Supreme Ruler, establish Thee in our land as ruler ! O Ruler of the world, we glorify it, so that we may have wealth and other good things, ease and comfort ! So that we may have true knowledge, as we wish.

पितृभ्यः स्वधायिभ्यः वमः । प्रपितामहेभ्यः० । अन्तरः शुन्धध्वम् ॥—Ib.

—(पि०) त्वां स्वर्क

तेभ्यो वसुसंज्ञकेभ्यो विद्य-यन्तु दत्तः ये च चतुर्वि-मध्यापयन्ति ते वसुसंज्ञ-यन्तेन ब्रह्मचर्येण विद्यां प-द्वत्तारिणः वर्षप्रमितेन ब्र-ह्मादित्याख्यो अर्थात् सत्य-वसोऽस्तु (अक्षन्०) हे वि-द्वन्मनः । (अमी०) अस्मि-दत्ताहवन्तो भवत । (अ-क्षन्०) तृप्ता भवत । हे वि-द्वन्मनः शुद्धध्वं पवित्रान् व-

—We give food and ni-  
knowledge, called the  
of salvation. They are  
having studied for 24 y-  
studentship. They are  
who teach what they ha-  
of studentship. The  
founders of true kno-  
proficiency in knowled-  
true studentship. We  
may take food, clot-  
glad to impart kno-

—O Supreme Ruler, we being desirous of Thy vision, ever establish Thee in our heart and in our kingdom in place of the ruler ! O Ruler of the world, hearing & preaching Thy name, we glorify it, so that we may obtain true knowledge and give wealth and other good articles to the learned men for their ease and comfort ! Send to us those who are in search of true knowledge, as we are heartily desirous to see them !

पितृभ्यः स्वध्यायिभ्यः स्वधा नमः । पितामहेभ्यः स्वध्यायिभ्यः स्वधाः नमः । प्रपितामहेभ्यः । अक्षन् पितरो ऽमीमदन्त पितरो ऽतीतृयन्त पितरः पितरः शुन्धध्वम् ॥—Ib. 36.

—( पि० ) स्वां स्वकीयाम् अमृताख्यां मोक्षविषां कर्तुं शीलं येषां तेभ्यो वसुसंज्ञकेभ्यो विद्याप्रदातृभ्यो जनकेभ्यश्च ( स्वधा ) अन्नाद्युत्तमं वस्तु दत्तः ये च चतुर्विंशति वर्षपर्यन्तेन ब्रह्मचर्येण विद्याम् अधीत्य अध्यापयन्ति ते वसुसंज्ञकाः ( पितामहेभ्यः ) ये चतुश्चत्वारिंशद् वर्षपर्यन्तेन ब्रह्मचर्येण विषां पठित्वा पाठयन्ति ते पितामहाः ( प्र० ) ये अष्टा चत्वारिंशद् वर्षप्रमितेन ब्रह्मचर्येण विद्यापारावारं प्राप्य अध्यापयन्ति त आदित्याख्यो अर्थात् सत्यविद्याज्ञोत्तकाः ( नम० ) तेभ्यो ऽस्माकं सततं नमोऽस्तु ( अक्षन्० ) हे पितरो भवन्तो ऽक्षन् अत्रैव भोजनछादनादिकं कुर्वीरन् । ( अमी० ) अस्मिन् सत्योपदेशे विद्यादानकर्मणि हर्षेण सदा उत्साहवन्तो भवत । ( अति० ) हे पितरो ऽस्मत् सेवया आनन्दिता भूत्वा कृप्ता भवत । हे पितरो यूयम् उपदेशेन अविद्यादिदोषविनाशाद् अस्मान् शुचध्वं पवित्रान् कुरुत ।

—We give food and nice things to those fathers, imparting us knowledge, called the Vasus, who have mastered the science of salvation. They are called the Vasus, who teach after having studied for 24 years, observing the vow of chastity or studentship. They are called the Pitamahah or grand fathers, who teach what they have studied for 44 years, observing the vow of studentship. They are called the Adittyas or expounders of true knowledge, who teach, having acquired proficiency in knowledge in the course of 48 years of celebrate studentship. We always salute them. O learned men, you may take food, clothes and shelter here. Be ever ready and glad to impart knowledge ! O learned men, be pleased

and contented with the acceptance of our service. O learned men, make us pure and freed from the blemish of ignorance by preaching truth to us !

उनन्तु मा पितरः सोम्यासः उनन्तुमा पितामहाः उनन्तु मा प्रपिता महाः  
पवित्रेण शतायुषा । उनन्तु मा पितामहाः उनन्तु प्रपितामहाः पवित्रेण  
शतायुषा विश्वमायुर्व्यहनवे ।—Yaj, XIX, 37.

—भो पितरः पितामहाः प्रपितामहाश्च भवन्तो मां यनःकर्मवचनद्वारा  
वारंवारं उनन्तु पवित्रव्यवहारकारिणं कुर्वन्तु । केन उनन्तु इति आह । पवित्र  
कर्मानुष्ठानकरणोपदेशेन शतवर्षपर्यन्तजीवननिमित्तेन ब्रह्मचर्येण मां उनन्तु  
येन अहं ( विश्व ) संपूणम् आयुः प्रप्नुयाम् ।

—O Vasus, Rudras, and Adittiyas, you may by thought, speech and acts frequently purify me, so that I may do good works, by preaching me to do good works so as to enjoy life a hundred years with chastity, which is the full term of life !

Do these verses refer to the living only, or do they refer to the dead also ? We proceed to discuss this intricate question in Sanscrit.

(1) As is often said before and also in the above-quoted Veda mantras (verses), it is the learned persons who are blessed with salvation, in which they are at liberty to do good to those who are in the body. They become the guardian angels of the living. The parents, teachers, and other relatives of people are always to be honoured by them according to the teaching of the Vedas. Living with or near their proteges, they do not need the latter's fervent prayer for the gift of knowledge and protection, for they give it of their own accord : it is one of their primary duties to their dear ones. No man needs to be told by his son to give him education and protection. If there be one, he must be an exception. Hence these prayers are addressed to those who have passed on to the higher life.

(2) These great persons are asked to come by the Deva-yana paths. Now, the Deva-yana path is one by which

disembodied souls go to the kingdom of heaven (Sanskrit metaphysics, s relatives, living in the s that way. Besides, they tection in return. The enjoying salvation : swa consciousness, or God, b placed or given to, as sh a hundred ways, once, d means lodged in self or ous or exalted. Swadha and devayana pathibh angels, can evidently an parted spirits. Besides,

Mythology says that Hari says in his 100 Mo.

Swada means रत्नेर्महाहस्तुत  
immortality. स्वधां विना न

—Devas or angels we nor were they terrified. desisted (from churning or nectar. In the same never give up doing wh thorough consideration. ing of the ocean by go were advised to do it by each other. It is said th Valuable gems were the did not stop the churning which they took and bec the drink of Gods, the c

In Sayanacharya's gious work is called the

disembodied souls go to salvation or the presence of God, the kingdom of heaven of Christ, the Brahma Loka of the Sanscrit metaphysics, see page 99. A man's parents and relatives, living in the same house with him, can not come by that way. Besides, they don't require offerings to give protection in return. The phrase swadhaya madantah means enjoying salvation : swa meaning self or atman, one's own consciousness, or God, being self-existent; and dha meaning placed or given to, as shata-dha, eka-dha, dwi-dha, meaning a hundred ways, once, duality respectively. Hence, swa-dha means lodged in self or God, or salvation. Mad to be hilarious or exalted. Swadhaya madantah : exalted by salvation and devayanaih pathibhih : by paths traversed by gods or angels, can evidently and more properly be predicated of departed spirits. Besides, it makes the passage easier.

Mythology says that swa-dha is the food of gods. Bhartri Hari says in his 100 Morals :

Swada means immortality. रत्नैर्महादेस्तु पुनर्देवा न भोजिरे भीमविषेण भीतिः ।  
स्वधां विना न पर्ययुर्विरामं न निश्चितार्थाद् विरमन्ति धार ॥

—Devas or angels were not satisfied with precious gems, nor were they terrified with dangerous poisons. They never desisted (from churning the ocean), until they got the swadha or nectar. In the same way, (the poet moralises) wise men never give up doing what they have resolved to do after a thorough consideration. The reference here is to the churning of the ocean by gods and demons in mythology. They were advised to do it by God Vishnu instead of fighting with each other. It is said that 14 things came out of the churning. Valuable gems were the first, and so forth. But the gods did not stop the churning of the sea, until ambrosia came out, which they took and became immortal. Thus swada means the drink of Gods, the cause of immortality.

In Sayanacharya's commentary on the Rigveda this religious work is called the Maha Pitri Yajna : the great worship

of the manes. Three hymns are devoted to it. The expression *swadhaya madanta* is there rendered as *amritannena madayantah*: satisfied with the food of immortality.—Rigveda, Mandal, 10 Sukta 14, Verse 7.

(3) The 14th hymn of the Rig. X has, for its subject, Yama, God as the Judge of the dead, the Angel of death in the western mythology, the king of the manes in the Indian mythology. The next hymn, i.e., 15th, talks of the Paters or manes. The 16th hymn is recited at cremation. The 8th mantra (verse) of the 14th hymn of the Rigveda says: (O my father) Walk with God and the Paters in the heaven beyond according to the mead of thy charitable works; giving up sin, come to the house (called the *Vriyamana*) with the body of good light. This house is a mansion in heaven, the abode of the saved. (*Vri*: to choose, the good choose a good house in virtue of their works.) Under such circumstances it is hard to attach one & one meaning alone to *Pitri*, namely, the living parents & learned men. Honour to parents is taught by the Vedas or their supplements most unequivocally. *मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव*—Honour thy mother, honour thy father, honour thy teacher, is taught in initiation of the sacred thread mystery by a teacher to his pupil, commencing the study of the Vedas. But the above quoted verses refer to departed spirits. No doubt there are many expressions, which can be used of the living. It is because learning, love, sympathy, doing good are common to both, being innate mental qualities. The 7th verse above referred to, says: (O my father) Go, go where former fore-fathers are gone by the paths, used since time unbeginning.

(4) In the 46th verse of the Yaj. II used at the thread ceremony, above mentioned, the expression *jiva jiveshu mama-kah*—my relatives among the living, evidently refers to the living. The worshipper asks for their fame and life of a hundred years. It is asked of either the angels or the Deity. It

is natural that common to their great. Then the ex of heaven or God, the J the terrestrial courts; fo ployed there as judges o go to receive worship of at their house. Besides, in flesh as when in the s power than corporeal o

(5) Such expressi learned men, our learne forefathers and our fore men, when speaking to c out of question. The se expressions by all comm

(6) The common p performs the worship of father is alive, a man ne to the living, one who h But Manu rules down th

Five sacraments ऋषि  
performed. नृयज्ञ

—The sacramental obla to men, and to his ances the best of his power.—

If this rite is done always done. The servio It can also be do or may not be a parents of a man are he means of daily performe have lost them, whereas

(7) Generally, wh dead are asked to make some living in fame, we

is natural that common people should emulate the fame of their great. Then the expression yama rajye : in the kingdom of heaven or God, the Judge of the dead, can not be used of the terrestrial courts ; for, everybody's parents are not employed there as judges or other officers. Also, they can not go to receive worship of millions of men in their jurisdiction at their house. Besides, they can not do so much good while in flesh as when in the spirit world : finer forces have more power than corporeal or material.

(5) Such expressions, as my pitrin, nah pitrin—my learned men, our learned men, are not so clear & plain as my forefathers and our forefathers. A man may use my learned men, when speaking to one of a different nation, which is here out of question. The sense of dead men is attached to these expressions by all commentators & seems rational & religious.

(6) The common practice is that the master of a family performs the worship of the manes once a year. As long as the father is alive, a man never performs it. If the ceremony refers to the living, one who has no parents living, should not do it. But Manu rules down that all house-holders should do it, thus—

Five sacraments  
daily performed.

ऋषियज्ञं देवयज्ञं भृत्ययज्ञं च सर्वदा ।

नृयज्ञं पितृयज्ञं च यथाशक्ति न ह्यप्येत ॥

—The sacramental oblations to sages, to the gods, to spirits, to men, and to his ancestors, let him constantly perform to the best of his power.—Sir W. Jones' Manu, IV. 21.

If this rite is done in the memory of the dead, it can be always done. The service of learned men or guests is a distinct rite. It can also be done by supporting the learned, who may or may not be a man's own relatives. If the living parents of a man are here meant, it cuts down the five sacraments of daily performance to four in the case of those who have lost them, whereas five are enjoined for all house-holders.

(7) Generally, when living elders are mentioned, the dead are asked to make the worshipper or addresser equal to those living in fame, wealth & happiness. As, for instance, the

46th verse of the 19th chapter of the Yajurveda, mentioned above, asks for the fame of the living ones and for a hundred years' life. There appears to be three places as the residence of the Pitris, viz., the earth, firmament (between the earth and the sun) and heaven (beyond the sun). Thus, स्वधा पितृभ्यः पृथिविषद्भ्यः स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः स्वधा पितृभ्यो दिविषद्भ्यः । Atharvaveda, Kanda 18, Anuvaka 4, Mantras 78, 79, 80. —Offering to the Pitris, residing on the earth ! Offering to the Pitris, residing in the firmament (cis-solar region) ! Offering to the Pitris, residing in the heaven (trans-solar-region) ! Now, in the common parlance, the dwellers of the earth are called living, while those of the sky, dead. That the dead live, is the belief of religion, denied by materialism.

Farther on we read : य इह पितरो जीवा इह वयं स्म अस्मास्ते ऽनु वयं तेषां श्रेष्ठा भूयास्म । Ib. 87.—May those elders be after us, who are living here where we are ! We may become best of them ! It is a very good prayer, namely, we should be better than the generation of our fathers, for in that case alone there can be progress in the world ; but if we become worse than those who are older, surely we deteriorate, and there will be retrogression in the world instead of progress. So there is no doubt that the word Pitri also means living parents or elders in general.

We meet with expressions, which explicitly mean that the word Pitri signifies the dead. Thus, अधा मृताः पितृषु संभवन्तु—Ath. XVIII. iv. 48—And let the dead be among the Pitris (forefathers). Again, ये च जीवा ये च मृता ये जाता ये च यज्ञियाः ।

Dead forefathers तेषां घृतस्य कृत्यं तु मधुधारा व्युन्दति ।—Ib. 57.

—Let the oblation of charified butter mixed with honey go to those who are living, who are dead, who are born, and who are canonised or engaged in devotion. Also,—

आयात पितरः सोम्यासो नमोरेः पथिमि. पितृयाणेः ।

आयुरस्मभ्य दधत प्रजां च रायः पौषैरभि नः सचध्वम्.—Ib. 62.

—O gentle Pitris, come to us ; give us long life and be blessed with health and wealth.

The word Pitriya refers to the path gone by those dead for salvation. Then we refer to the cremation.

परा यात पितरः सोम्यासो

अधा मासि पुनरायात

—O gentle Pitris, go to the Paryanas (sacred places) to eat "havi" (the food) and paternal that you

NOTE.—Havi con

—Hence it means to respond to invocation. Food is required to re-body, to keep which creates hunger. Food into animal. After death, it then n on spiritual food, wh God's will. Says the

स्वर्गे लोके न भयं ति उमे तीर्त्वाशनायति

—There is no fear of death, nor one is afraid of thirst, one is free from religion.

Thus disembodied. On the other hand, help the dead and bewild the mytholog

—O gentle Pitris, come by the great paths, called the Pitri Yanas; give us long life and children, and try for our being blessed with health and wealth!

The word Pitriyana has been explained before as the path gone by these departed spirits who are not entitled to salvation. Then we read in this very chapter, which evidently refers to the cremation ceremony: Ath., XVIII. IV. 63—

परा यात पितरः सोम्यास्तो गंभीरैः पथिभिः पूर्याणैः ।

अथा मासि पुनरायात नो गृहान् हविरन्तुं सुमजसः सुवीराः—Ib. 68.

—O gentle Pitris, go far beyond by the great paths, called the Puryanas (sacred paths); and come to our house monthly to eat "havi" (the food of the dead, mythologically), brave and paternal that you are!

NOTE.—Havi comes from hoo to invoke, call. Havi is a noun. Hence it means invocation. To eat havi then means to respond to invocation. Spiritual beings do not take food. For, food is required to replenish the wear and tear of the physical body, to keep which in working order the spirit or mind within creates hunger and thirst and mysteriously converts our food into animal tissues. But it is freed from the body after death, it then no longer requires material food. It lives on spiritual food, which is the Great Name of God, or doing God's will. Says the Kathopanishat—

स्वर्गे लोके न भयं किञ्च नास्ति न तत्र त्वं न जरया बिभेति ।

उमे तीर्त्वा शनायपिपासे शोकातिगो मोदते स्वर्गलोके ॥

—There is no fear whatever in heaven. Neither is there death, nor one is afraid of decay. Transcending both hunger and thirst, one is freed from sorrow and rejoices in the blissful religion.

Thus disembodied spirits do not require food. They, on the other hand, help the living to earn their food. Mythology misleads and bewilders. When one understands the right sense, the mythological expression charms,

We read in the Atharva Veda, XVIII, iv. 64,—

यद् वो अग्निरजहादेकमनं पितृलोकं गमयन् जातवेदाः ।

तद् व पतन् पुनराप्याययामि साङ्गाः स्वर्गे पितरो मादयन्म ॥

—O Pitris, I pray for the completion of that organ of yours which the angel of fire sending you to heaven left incomplete. So you may enjoy life with all organs in heaven.

Thus, these verses evidently refer to departed spirits.

(7) The word Pitris means both dead and living parents. It also means learned & elderly people. It is but rare cases where parents depend for subsistence on their children. In the majority of cases familymen have no parents living. This ceremony of Pitri Yajna is always performed in common practice by those who have no parents living. The service of other elderly people is included in hospitality, which is called the Atithi Yajna.

(8) The classification of the Pitris according to the length of their academical career makes the meaning of the last two verses in the above quotation, viz., Yaj. XIX. 36 and 37, highly improbable and impracticable. These two verses are the prayers of a worshipper to the Pitris to protect him, to purify him for a hundred years. These Pitris may be either his parents or learned men in general. A worshipper can be at least 26 years old, which is the minimum age for a householder. The three classes of the Pitris are those men who have studied for 24, 44 and 48 years. Their names are respectively the Pitaras, Pitamahs and Prapitamahs. Suppose they all began their study at 5. So their ages at the time of receiving honour will be 29, 49, and 53 years respectively. They may give blessings to other people, but not to their own sons, who are not born, and who will take at least one year to do so. In the case of other people, they should live to grant the prayer of purification and protection for a hundred years more, that is, 129, 149, 153 years. Now, such cases of longevity can not be found even in a thousand persons. In 1000

men one man lives to 80. case of other persons that

When a worshipper at least 26 years old to p years to their ages, we g money to be 55, 75, and purification to their pro be 155, 175 & 179 years No such elders being fou

The rendering of th new vista in the provin up the annual perform Shraddha as popularly c quating ceremony, and v with food, drink and ra to entertain learned m less daily, will now find most charming form fo to the satisfaction of long of doubt in the existenc most rapturous pleasur and most revered relat memory from our negl Vedas, and who are re burthen of the Vedic pr both of the material an

Oblivion of Devatas. The of angels or the guardi long disuse of the Vedas Sanscrit books, written tion of their teachers o & Krishna share the rev they favoured the priest to divinity. Ignorant p work of God, have ac

men one man lives to 80. So the prayer is improbable in the case of other persons than one's own sons.

When a worshipper is the son of the Pitris, he must be at least 26 years old to perform the ceremony. Adding 26 years to their ages, we get their minimum age at the ceremony to be 55, 75, and 79. To live long enough to give purification to their protege for a hundred years, they would be 155, 175 & 179 years old, which is impracticable & quixotic. No such elders being found, the ceremony ceases to be.

The rendering of the Pitri Yajna by Spiritualism opens a new vista in the province of religion. Those who have given up the annual performance of the Pitri Yajna, rather the Shradha as popularly called, from its meaningless and disgusting ceremony, and who have no living parents to serve with food, drink and raiment, and who are not rich enough to entertain learned men of their country annually, much less daily, will now find this Pitri Yajna resuscitated in the most charming form for their daily practice, likely to lead to the satisfaction of long cherished desires, to the destruction of doubt in the existence of life beyond death, and to the most rapturous pleasure at the interview of our affectionate and most revered relatives, who have ceased to live in our memory from our neglect of the explicit injunction of the Vedas, and who are ready to guide and guard us, as is the burthen of the Vedic prayers, by their perfected knowledge both of the material and of the spiritual world.

**Oblivion of Devatas.** The Hindus have no idea of the ministry of angels or the guardianship of departed spirits from the long disuse of the Vedas. They generally read easy modern Sanscrit books, written by sectarians to prove the deification of their teachers or powerful kings. At present Rama & Krishna share the reverence & adoration of the Hindus. As they favoured the priests of their time, they have been extolled to divinity. Ignorant people who do not know the stupendous work of God, have accepted them as the Incarnations of

God. But neither these deities nor the dogma of Incarnation is mentioned in the Vedas. The evil effect of the reading of modern sectarian scriptures by inferior men or interested priests has been to obliterate the idea of spiritual connection of the human mind. The existence of the spiritual world is doubted. For, the heaven of Krishna and other popular hero-gods being proved to be a mere chimera, the people sunk in the deep ditch of sordid worldliness have come to disbelieve in the existence of spiritual beings. So it is no wonder, if my interpretation of the Pitri Yajna as spiritualism surprises the holders of the received opinion of it.

How is it that other commandments of the Vedas are so very rational & practicable; but this service of the elders proposes insoluble conundrums? It is due to the sincere desire of patriotism to save the people of India from the ruinous and most ridiculous ceremony of offering food to the dead; who every fool knows neither eat nor drink. As has been said above, the worship of three rice balls, representing the father, grand father and great grand-father, is not ordained in the Vedas, whose passages relative to this ceremony have been given above, so that anybody can consult them. To squeeze money from men, ignorant of the Vedas and avaricious of getting enormously rich in heaven, the lynx-eyed priestcraft has fabricated this nonsensical ritual, the falsity of which requires but a simple reference to the 15th Sukta (hymn) of the 10th Mandala (canto) of the Rig-veda to be rejected by a sincere and earnest believer in the spiritual teaching of the Vedas. Priests here, as everywhere else, hid the Holy Writ from the understanding of common people except their own kith & kin, and then multiplied ceremonies and festivals, which please ignorant persons that try to live at the expense of others' labour. These festivities require much money to be offered as presents to gods, who preside at them, and then of the imaginary beings there is no counting in India. The worshippers of these gods, who suck

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the life blood of the Hindus that have given up the study of the Vedas in order to amass wealth to rot in luxury, taunt and accuse the Vedas of polytheism, henotheism, the worship of natural forces & things of the like sort, that come easily in their shallow pate. They did not stop here; but they employed priests to vitiate the commentaries on the Vedas and to write books, purporting to be based on them. None durst oppose this mendacity of priestcraft, once very profitable, for the Vedas had already become sibylline books to all, till our good fortune raised up a true iconoclast in the person of the late Swami Dayanand Saraswati, whose colossal scholarship of the Vedas dazzled the eyes of the prevalent faiths and radically demolished the fabric of wily traders in gods and all that should be holy in the human mind. His denunciation of popular faiths raised a storm of religious controversy, in which wealth & orthodoxy arrayed against the Indian Luther to fight tooth and nail to suppress him. But as in Europe, so in India the voice of reformation prevailed in spite of the whole host of the devils of hell let loose.

In the heat of religious polemics when bricks and stones were tossed at him during preaching, he sometimes threw out hot words and sweeping refutations, that his sober judgment would have modified and mellowed, had he lived longer to listen attentively to the arguments of spiritualism. He was a man who at once accepted truth on presentation even at the sacrifice of his cherished old beliefs. It is said that when his first Satyarth Prakash was issued, wherein the offering of flesh balls was mentioned, & appeared by implication to be as taught, he was told at Meerut that no Jaini would embrace his religion. He said in public that he had made a mistake. So he would have explained what he meant by the Pitri Yajna of the living alone. To make a short work of crafty priests, he made a sweeping assertion, that the living parents and

learned men should be served, that is, fed and clothed, because the dead are gone for ever and handed over to the inexorable law of Karma or deeds, which is worked out unflinchingly in the transmigration of souls alone.

That he was not averse to spiritualism, may be known (1) by his acceptance of being the Director of the Theosophical Society in 1875, when Madame Blavatsky and Col. Olcott laid its foundation in India. It was well known that theosophy was another aspect of spiritualism, of which it was born. Madame Blavatsky was a medium and attended Dr. Peebles' lectures on spiritualism. It was on Col. Olcott's giving out his predilection for Buddhism, that he severed his connection with the Theosophical Society, and challenged the colonel to prove Buddhism before him. It is an open secret that Buddhism is atheism. It is a rank materialism, having neither the soul nor God. The *Prajna-param-ita*, the Bible of the Buddhists, repeatedly says: *sarye dharmah swapnopamah*—all cults or truths are like dreams.—P. 514 Asiatic Society edition. There is neither Buddha nor Nirvana. All is illusion. I quote rather translate as I understand a discourse from the *Prajna Param Ita* (Reason gone to extreme) by way of digression to illucidate that all is illusion according to Buddhism. See the 31st chapter of the *Prajna Param Ita*, page 512.

Dharmodgata said to Sadaprarudita: O noble man, the Tathagatas (Buddhas, literally, one who departs from the world as he comes, meaning perhaps sinless. The Christ teaches us to be a child to seek the kingdom of heaven.) neither come from nor go to any place. For, Tathagata is *tatha* (truth), which is immoveable. O noble man, the unborn neither comes nor goes, and Tathagata (a name of Buddha) is what is unborn. For, O noble man, the coming or going of the source of creatures is not known, and what is the source of creatures, is Tathagata (Buddha). O noble man, the coming or going of nothing or blank is not known. What is nothing, is Tathagata, O noble man,

the coming or going of is not known. What is truth, the coming or going is not known. What is *viraga*, e., as come, so gone).

of self-denial (*nirodha*: su is Tathagata that is self going of the element what is the element of s from any religions. That source of all these religions universal religion, and what is one only truth. O noble man, this truth is one, neither two, nor three, is not from untruth man, a man scorched month, at noon, may I am after it, saying Then, O noble man, water come? W to the great sea, to the

Sadaprarudita said: V a mirage. How then is it, certainly that man passes, he gives the name of there is no water there (in

Dharmodgata said: J manner, O noble man, the sight of Tathagata imagine his coming and going of Tathagata that man is who gives water. How is it? For

the coming or going of As-it-is-ness (Yathavatta) or truth is not known. What is truth, is Tathagata. Verily, O noble man, the coming or going of renunciation (viraga) is not known. What is viraga, is Tathagata, (tatha so, gata gone, i. e., as come, so gone). O noble man, the coming or going of self-denial (nirodha : suppression of passions) is not known. It is Tathagata that is self-denial. O noble man, the coming or going of the element of sky is not known, and Tathagata is what is the element of sky. O noble man, Tathagata is not from any religions. That which is the truth (tathata) or substance of all these religions, and which is the essence of the universal religion, and which is the truth of the Tathagata, is this one only truth. O noble man, there is no duality of truth (tathata). This truth is one and one only. O noble man, truth is neither two, nor three, limited by counting. O noble man, truth is not from untruth. (Tathata yadutasatwat) Still O noble man, a man scorched with summer heat, in the last summer month, at noon, may see water flowing in a mirage. He may run after it, saying to himself, Here I shall drink cool water. Then, O noble man, what do you think of it? Whence has this water come? Where does that water go? To the east, to the great sea, to the south, to the west, or to the north?

Sadaprarudita said: Verily, O noble man, there is no water in a mirage: How then is its coming or going known? O noble man, certainly that man parched with heat is like a child of bad sense, he gives the name of water to non-water in a mirage. There is no water there (in a mirage) by nature.

Dharmodgata said: Just so, O noble man, just so. In like manner, O noble man, those who are engrossed or affected by the sight of Tathagata (Buddha) or (his) preaching (voice), imagine his coming and going. They who suppose the coming and going of Tathagata, are all childish, of spoiled sense, as that man is who gives the name of water to the non-entity of water. How is it? For, Tathagata is not seen by means of

a form of body : the Tathagatas are righteousness incarnate (their body is made of righteousness). And, O noble man, righteousness neither comes nor goes. So there is neither coming nor going of the Tathagatas. As, O noble man, there is neither coming nor going of a juggler's elephant, horse, chariot, or platoon ; so, O noble man, there is no coming or going of Tathagata (Buddha). As, for instance, O noble man, a man absorbed in a dream in sleep may see one Tathagata, two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, a hundred, or a thousand (Tathagatas); and then being awakened, he may not see even one. Then, what do you think of it ? O noble man ? Whence were those Tathagatas come and whither are those Tathagatas gone ?

Sada-prarudita said : Verily, O noble friend, the existence of any religion or reality of any subject is not known in a dream. It is useless to talk of it, being a dream.—न खलु पुनः कुलपुत्र स्वप्ने कस्यचिद् धर्मस्य परिनिष्पत्तिः प्रज्ञायते मृषा वादो हि स्वप्नोऽभूत् ।

Dharmodgata said : In like manner, O noble friend, all religions (subjects or truths) are like dreams as is said by the Lord (Buddha).—सवधर्मा स्वप्नोपमा उक्ता भगवता Page 514, *Prajna Param Iti*, edited by Dr. Rajendro Lall Mitra, for the Asiatic Society, Calcutta.

The long and short of this dialogue is that all is unsubstantial or illusory. We are asleep & dreaming. The reality of anything can not be known in a dream. This is in line with the teaching of the Vedanta. But the Vedas teach otherwise. Says the Rig. X. cxxi 9.....जनिता यः पृथिव्या यो वा दिदृ सत्यधर्मा जजान ।—He whose work is true, is the creator of the earth and has created the heavens.

The Brahmdaranya Upanishat says: Yam prathivi na veda yasya prathivi shariram—whom the earth does not know, whose body is the earth.

Swami Dayanand world after the Vedas against the teaching of the local Arya Anne Besant to the A wati died in 1883.) (Swami Dayanand Sa understanding. This Doctrine. So there wa spiritualism. Though ism, yet it is stamped

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The Veda ordain to the attaining of g the Varna Vyavastha according to their re based upon the follow

Castes in the Vedas.

Swami Dayanand Saraswati believing in the reality of the world after the Vedas, was consistent enough to set his face against the teaching of Buddhism. In 1894 or so when president of the local Arya Samaj, I invited Col. Olcott & Mrs. Anne Besant to the Arya Samaj. (Swami Dayanand Saraswati died in 1883.) The Colonel in his speech said that his (Swami Dayanand Saraswati's) separation was due to misunderstanding. This is also hinted in a volume of the Secret Doctrine. So there was no difference between them as regards spiritualism. Though Mrs. Besant once repudiated spiritualism, yet it is stamped on the face of theosophy.

In his horror of the worship of the rice balls, which is not mentioned in the Vedas, he denounced the Pitri Yajna of departed spirits. It is the rite as performed by the common people of India and ministered by Indian popes, as he calls the Brahmin priests, that he has forbidden, but not the recitation of those Vedic verses at seances to draw the love of departed elders without the tomfoolery of material worship and in a serious mood of the mind, abstracted from the bustle of the world, in a secret chamber. The prayers embodied in those verses are not useless or ineffectual. Whenever a man earnestly says them in a religious mood, he will receive a response in some invisible and imperceptible form by the grace of God, who commands the cohorts of immortals, whom our virtuous elders have joined. So much for spiritualism in the Vedas.

The Veda ordains certain institutions, which are helpful to the attaining of godly life. One of them is what is called the Varna Vyavastha : caste system or division of mankind according to their respective duties. It is four-fold and it is based upon the following verse :—

Castes in the Vedas.

ब्राह्मणो अस्य सुखम् आसीत् बाहू राजन्यः कृतः ।  
उरू तदस्य यद् वैश्यः पशूनां शूद्रो अजायत ॥

—Yaj. XXXI. 11. The Brahmana is His mouth, the royal race forms the arms, that which is the Vaishya, is His thighs, and the Shudra is born from the feet. The chapter describes the creation from God, whose manifestation is nature, in which mankind form the most important portion on earth. All mankind are conceived as one huge man, created by God. The division of this leviathan's body forms the four classes of people. (1) The head is constituted of the Brahmanas or priests, who are the custodians of knowledge. In ancient India they were provided with all necessities and comforts of life to enable them to pursue knowledge without distraction of cares. As leadership is naturally vested in merit, the Brahmanas became the leaders of the ancient Indian society. (2) The hands represent strength, which is found in warriors or the Kshatriyas, who were the royal races of India. (3) The thighs are the seats of locomotive power, which is necessary for the journeys of commerce, which in old India was exclusively pursued in various forms by the Vaishyas or merchants or traders. (4) The feet bear the weight of the whole corporeal body, which is fallen to the lot of the Shudras, the labourers or workers. Thus the Veda divides the people into four classes only in consideration of social duties. Modern castes, which number more than 4000, have no foundation in the Vedas. They probably rose imperceptibly from the multiplicity of modern professions. At present these numerous castes stand each by itself, that is to say, they do not intermarry & often do not take food at one another's hands. Concubinage or illicit marital relation still further divides and sub-divides them. This evil of caste ramification and their curious manners and customs are come into being from the disuse of the Vedas.

The four divisions of the ancient Indian people were not separated from one another in any respect. All were free to join any caste by adopting its profession. Ikshuaku, whose father Manu was Brahmin, became the founder of a warrior

dynasty, called the so of the warrior caste of his austere life and ability of the ancient mentioned by Manu,

Changeability of castes in old India. शूद्रो हस्त्रि

—A Shudra passes Shudrahood ; in like Vaishya classes may of any of these four of his or her merits. The castes then as now.

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धर्मचर्यया जवन्यो व  
अधर्मचर्यया पूर्वो व

A low caste attains virtue, and is classed person becomes a low vice, and is included

The word वर्ण which derived from वर्ण to वर्णीया वरीतुमर्हो गुणक

—The Varnas (castes) according to their in Vedic time were in the kind of avocation

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—विजानीहि आर्यान् ये च यजमानस्य चोदिता नि

It is a prayer to people, viz., the Arya

dynasty, called the solar race in Indian history. Vishwamitra, of the warrior caste by birth, became Brahmin in virtue of his austere life and extensive learning. The interchangeability of the ancient four classes of the Indian people is thus mentioned by Manu, X. 65.—

Changeability of  
castes in old India.

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रतां ।  
क्षत्रियाज्जातमेवं तु विद्याद् वैश्यान् तथैव च ॥

—A Shudra passes to Brahmanhood, and a Brahmin to Shudrahood ; in like manner, those born of the Kshatriya and Vaishya classes may also be so regarded ; that is, one born of any of these four classes, can pass into another in virtue of his or her merits. There was no impassable barrier between castes then as now.

Also, the Apastamba sutram, founding the four classes on the rule of conduct, says :

धर्मचर्यया जघन्यो वर्णः पूर्व पूर्व वर्णमापद्यते जातिपरिवृत्तौ ॥

अधर्मचर्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ॥

A low caste attains to a higher caste by the practice of virtue, and is classed with it. In like manner, a high-caste person becomes a low caste in consequence of the commission of vice, and is included in it.

The word वर्ण which is here translated by caste, is derived from वृण to choose according to the Nirukta—  
वर्णीया वरीतुमर्हो गुणकर्माणि च दृष्ट्वा यथायोग्यं त्रियन्ते येते वर्णाः—

—The Varnas (castes) are those who choose work or profession according to their fitness. Thus the four classes of people in Vedic time were interchangeable and were founded upon the kind of avocation the persons then followed.

The Veda also divides the people into two divisions, namely, Arya & Dasyu. ly, the Aryas and Dasyus. Says the Rigveda,  
—विजामीहि आर्यान् ये च दस्यवो बहिष्मते रन्ध्रया शासद् अग्रतान् । शाकी  
मम यजमानस्य चोदिता विद्वेस्ता ते सधमादेशु चाकन ।—I. II. 8.

It is a prayer to God Indra. There are two classes of people, viz., the Aryas (virtuous) and Dasyus (vicious). The

latter do not perform the Sacraments of and oppress the former. So a worshipper prays to God to suppress them.

But even this division into the virtuous and vicious, for so the words mean, was not rigidly fixed like modern castes. For, the Aryas became Dasyus and vice versa. It is a false guess that the Aryas and Dasyus were called after the colour of the skin, the Aryas being fair, the Dasyus dark. It is also surmised that the former were the foreign conquerors and the latter the aborigines or children of the soil. Elphinstone refutes this opinion in his history of India. The above verse calls the Dasyus avritan. Vrita is a religious ceremony. A is privative. Hence it means those who did not perform ceremonies or religious rites. It was the Dasyus, who did not accept the Aryas' religion, & who destroyed the Aryas' sacrifices.

Having divided the people into four classes according to Ashrama or stages, their respective social duties, the Veda of life divides human life into four stages or periods, called the Ashramas, viz., the Brahmacharya or studentship, Grihastha or house-holdership, Vanaprastha or hermitship, & Sannyasa or renunciation. The student life is devoted to the acquisition of knowledge and skill. The family life is occupied with cares to support a family, bring up children, & promote common-wealth with righteous means. The eremite life is retirement from the worldly affairs, which is spent in devotion, in performing religious duties, and generally in preparing one's self for missionary life. This fourth stage is the great renunciation of worldliness entirely to practise virtue at the sacrifice of life both for self-illumination and salvation and for preaching righteousness to people at large. This scheme to train an individual to get the object of human life, which as set forth by the Veda is the obtainment of righteousness, competence, progeny and salvation—धर्मार्थकाममोक्षाणां सम्यक्सिद्धिः—is unique and unparalleled in the history of religion, whose ultimate object is the angelification of humans.

The Atharvaveda,  
life :—इयं समित् पृथिवी च  
ब्रह्मचारी समिधा मे  
एवो जातो ब्रह्मणो ब्र  
तस्मात् जातं ब्राह्मणं

Brahmacharya Swami  
Studentship. these ver

इयं पृथिवी यैः प्रकाश  
प्रजाति तत्रस्थान् सर्वान् प्र  
समिधा अग्निहोत्रादिना मे  
तपसा धर्मानुष्ठानेन अथ  
पिपतिं पुष्टान् प्रसन्नान् कर

—The scholar of the  
this earth and in the s  
fire-sacrifice. He giv  
by performing sacrific  
tions into the burning  
paraphernalia of the  
working for religion,  
ing and preaching.

ब्रह्मणि वेदे चरितुं  
तपश्चरन् ब्राह्मणः अर्थात्  
नाम् आदिमः सर्वाश्रम  
उत्कृष्टयोगे व्यवहारे च ति  
विद्या वा ज्येष्ठा सर्वोत्कृ  
परमानन्देन साकं सह य  
विद्वांसः प्रशंसन्ति ।

—The Brahmacharya  
to live according to  
scholar, practising gr  
having successfully p  
is the foundation of  
position in spiritual  
importance to God

The Atharvaveda, XL. III. 4, 5, thus says of the student's life :—इयं समिधा पृथिवी षौः द्वितीयो तान्तरिक्षं समिधौ प्रणाति ।

ब्रह्मचारी समिधा मेखलया श्रमेण लोकं तपसा पिपति ॥

पूर्वो जातो ब्रह्मणो ब्रह्मचारी धर्मं वसानस् तपसोदतिष्ठत् ।

तस्मात् जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाश्च सर्वे असृतेन साकम् ॥

Brahmacharya Swami Dayanand Saraswati's explanation of Studentship. these verses is as follows :

इयं पृथिवी षौः प्रकाशोऽन्तरिक्षं च अनया समिधा स ब्रह्मचारी प्रणाति तत्रस्थान् सर्वान् प्राणिनो विषया होमेन च प्रसन्नान् करोति । समिधा अग्निहोत्रादिना मेखलया ब्रह्मचर्यचिन्हधारणेन च श्रमेण परिश्रमेण तपसा धर्मानुष्ठानेन अध्यापनेन उपदेशेन च लोकान् सर्वान् प्राणिनः पिपति पुष्टान् प्रसन्नान् करोति ॥

—The scholar of the Vedas pleases all the beings, living on this earth and in the shining firmament, by his knowledge and fire-sacrifice. He gives entire satisfaction to all the people by performing sacrifices, (wherein drugs are thrown as oblations into the burning fire of an altar,) by having all the paraphernalia of the life spent in mastering the Vedas, by working for religion, by the practice of virtue, and by teaching and preaching.

ब्रह्मणि वेदे चरितुं शीलं यस्य स ब्रह्मचारी धर्मं वसानः अत्यन्तं तपश्चरन् ब्राह्मणः अर्थात् वेदं परमेश्वरं च विदन् पूर्वः सर्वेषाम् आश्रमाणां आदिमः सर्वाश्रमभूषकः तपसा धर्मानुष्ठानेन उदतिष्ठत् अर्थात् उत्कृष्टबोधे व्यवहारे च तिष्ठति तस्मात् कारणात् ब्रह्मज्येष्ठं ब्रह्म परमेश्वरो विषया वा ज्येष्ठा सर्वोत्कृष्टा यस्य तं ब्रह्मज्येष्ठम् असृतेन परमेश्वरमोक्षबोधेन परमानन्देन साकं सह वर्तमानं ब्राह्मणं ब्रह्मविद् जातं प्रसिद्धं देवाः सर्वे विद्वांसः प्रशंसन्ति ।

—The Brahmachari or Vedic scholar is one whose habit is to live according to the precepts of the Vedas. Such a scholar, practising great austerity, knowing the Veda and God, having successfully passed the first stage of human life, which is the foundation of others following, raises himself to a high position in spiritual and temporal affairs. Since he gives all importance to God and knowledge, and is noted for his

knowledge of God and immortality & for his delight in sacred work; all the learned people applaud him.

Further on the Atharvaveda says, XI. III. 7—19,--

ब्रह्मचार्येति समिधा समिदः कार्णं वसानो दीक्षितो दीर्घमश्रुः ।

स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान् संगृह्य मुहुरा चक्रित ॥

—स ब्रह्मचारी (समिधा) विद्यया (समिदः) प्रकाशितः (कार्णं) मृगचर्मादिकं (वसानः) आच्छादयन् (दीर्घमश्रुः) दीर्घकालपर्यन्तं केशश्मश्रूणि धारितानि येन स (दीक्षितः) प्राप्तदीक्षः (एति) परमानन्दं प्राप्नोति । तथा (पूर्वस्मात्) ब्रह्मचर्यानुष्ठानभूतात् समुद्रात् (उत्तरं) गृहाश्रमं समुद्रे (सद्य एति) शीघ्रं प्राप्नोति । एवं निवासयोग्यान् सर्वान् (लोकान्) संगृह्य मुहूर्त्वारं बारम् (आचरिष्यत्) धर्मोपदेशमेव करोति ।

—The Vedic scholar, noted for knowledge, dressed in deer skin, with long hair and mustaches, and initiated into religion, obtains supreme bliss (on earth). Having passed in student-ship, he enters family life presently. He ever preaches religion to all the people he comes across.

The Vedic scholar's duties. ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम् । गर्भो भूत्वामृतस्य योनाविन्दो ह भूत्वासुरांसु ततर्ह ॥

—स ब्रह्मचारी (ब्रह्म) वेदविद्यां पठन् (अपः) प्राणान् (लोकं) दर्शनं (परमेष्ठिनं) प्रजापतिं (विराजं) विविधप्रकाशकं परमेश्वरं (जनयन्) प्रकटयन् (अमृतस्य) मोक्षस्य (योनीं) विद्यायां (गर्भो भूत्वा) गर्भवद् नियमेन स्थित्वा यथावद् विद्यां गृहीत्वा (इन्द्रो ह भूत्वा) सूर्यवत् प्रकाशकः सन् (असुरान्) दुष्टकर्मकारिणो मूर्खान् पाण्डित्येन जनान् दैत्यरक्षस्वभावान् (ततर्ह) तिरस्करोति सर्वान् निवारयति यथेन्द्रः सूर्योऽसुरान् मेघान् रात्रि च निवारयति तथैव ब्रह्मचारी सर्वशुभगुणप्रकाशकोऽशुभगुणनाशकश्च भवति ।

—That Vedic scholar, having acquired the knowledge of the Vedas, expounding the Laws of life & the various expressions of God, having an insight into the secrets of immortality, in fine, having complete proficiency in knowledge, dispels the ideas of evil and hypocrisy and cruelty from the mind of ignorant people, as the sun does the darkness of night and clouds. He puts forth righteous ideas, teaches what is good, and refutes what is evil.

The advantages of student-ship are thus

17—19.—

Advantages of student-ship.

ब्रह्मचर्येण न

आचार्यो ब्रह्म

Swami Dayananda

—तपस ब्रह्मचर्येण ह

ब्रह्मो भवति । आचार्योऽपि

इच्छते स्वीकुर्वान् नम्य

आचिनोति अयान् आचिनो

—A Vedic scholar who

is a student of

the Vedas, obtains

supreme bliss (on

earth). Having

passed in student-

ship, he enters

family life pre-

sently. He ever

preaches religion

to all the people

he comes across.

The Vedic scholar's

duties.

ब्रह्मचारी जनयन्

ब्रह्मापो लोकं

प्रजापतिं परमे-

ष्ठिनं विराजम् ।

गर्भो भूत्वामृत-

स्य योनाविन्दो

ह भूत्वासुरांसु

ततर्ह ॥

—स ब्रह्मचारी

(ब्रह्म) वेदविद्यां

पठन् (अपः) प्रा-

णान् (लोकं) दर्-

शनं (परमेष्ठि-

नं) प्रजापतिं

(विराजं) विवि-

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The advantages of Brahmacharya or the vow of chastity and studentship are thus given in the Atharvaveda, XI. III. 17—19,—

Advantages of studentship.

ब्रह्मचर्येण तपसा राजा राष्ट्रं विरक्षति ।

आचार्यो ब्रह्मचर्येण ब्रह्मचारिणम् इच्छते ॥

Swami Dayanand Saraswati thus explains it :

—तपसा ब्रह्मचर्येण कृतेन राजा राष्ट्रं विरक्षति विशिष्टतया प्रजां रक्षितुं योग्यो भवति । आचार्योऽपि कृतेन ब्रह्मचर्येणैव विद्यां प्राप्य ब्रह्मचारिणम् इच्छते स्वीकुर्यान् नान्यथा । आचार्यः—कस्मात् आचारं ग्राहयति आचिनोति अर्थात् आचिनोति बुद्धिम् इति निरुक्तं ॥ ४

—A king becomes able to protect the subjects very effectively by having faithfully done the duties of studentship. A professor, too, having successfully finished the vow of student life, can efficiently teach the pupil, but not otherwise. A professor or Acharya is so called because he trains the pupil in right conduct, educates in subjects of knowledge, & develops the intellect.—Nirukta I. 4.

Further on we read,—ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् ।  
—कृतेन ब्रह्मचर्येणैव कन्या युवानं स्वसदृशं पतिं विन्दते—By accomplishing the vow of chastity and studentship, a maid becoming young gets a young husband like herself (in qualifications).

ब्रह्मचर्येण तपसा देवा मृत्युमुपावृणत । इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वराभरत

—विद्वांसो ब्रह्मचर्येण वेदाध्ययनेन ब्रह्मविज्ञानेन तपसा धर्मानुष्ठानेन च मृत्युं जन्ममृत्युप्रसवदुःखम् उपावृणत नित्यं वृणन्ति नान्यथा । ब्रह्मचर्येण सुनियमेन यथा इन्द्रः सूर्यो देवेभ्यः इन्द्रियेभ्यः स्वसुखं प्रकाशं च आभरत धारयति ।

—By proficiency in the Veda, by the knowledge of God, and by the practice of virtue, learned persons overcome the suffering consequent on birth and death. The sun gives light to the senses by keeping to the regulation of laws. By His holiness God provides angels with happiness.

विना ब्रह्मचर्येण कस्यापि नैव विद्यासुखं च यथावद् भवति—  
Without accomplishing the vow of studentship none can get

the pleasures of knowledge. अतो ब्रह्मचर्यानुष्ठानपूर्वका एव गृहाभ्यासः सुखम् एधन्ते—Hence the ensuing three stages of life afford comfort and success, when preceded with the successful accomplishment of the vow of studentship. अन्यथा मूलमधिकृतः शाखाः किन्तु मूले हरे शाखापुष्पफलच्छायादयः सिद्धा भवन्ति । —For, how can the branches come forth, if the roots of a plant are gone? But the roots being fixed, the branches, flowers, fruit, and shade of a plant are sure to come into being. Thus the Vedas declare that the pleasures of life, the priceless gift from the hand of God, our Common Father, can be got only by employing the early part of life well in the acquisition of knowledge and skill.

Grihastha : house-holdership.

Of house-holdership, the Yajurveda says :

गृहा मा विभीत मा वेपथ्वमूर्जे विभ्रत एमसि ।

ऊर्जे विभ्रत वः सुमनाः सुमेधा गृहान् एमि मनसा मोदमानः ॥

येषां मध्येति प्रवसन् येषु सौमनसो बहुः । गृहान् उपह्वयामहे ते नो जानन्तु जानतः । उपह्वता इह गाव उपह्वता अजावयः । अथो अज्ञस्य कीलात् उपह्वतो गृहेषु नः ॥ क्षेमाय वः शान्त्यै प्रपद्ये शिवं शम्भं शयोः शयोः ॥—III. 41—43. Swami Dayanand Saraswati thus explains them :

—हे गृहाभ्रमन् इच्छन्तो मनुष्याः स्वयंवरं विवाहं कृत्वा यूयं गृहाणि प्राप्नुत गृहाभ्रमानुष्ठाने मयं मा प्राप्नुत तथा मा कंपस्व । ऊर्जे बलं पराक्रमं च विभ्रतः पदार्थान् एमसि वयं प्राप्नुम इतीच्छतः वो युष्माकं मध्येऽहम् ऊर्जे विभ्रत सन् शुद्धमनाः सुमेधोऽसमनुदियुक्तः मनसा मोदमानः प्राप्तानन्दः गृहान् एमि गृहाणि प्रप्नोमि ।

—O men, desirous of family life, having been married by selecting the consort, settle down in houses. Be not afraid to do domestic duties. Don't stagger in house-hold work, Exerting yourselves and taking courage, you may acquire needful objects. Doing your best, being cheerful, with wits about you, and being happy, you may take a house and live among others.

येषु गृहेषु प्रवसतो मनुष्यस्य (बहुः) अधिकः (सौमनसः) आनन्दो भवति । तत्र प्रवसन् येषां यान् पदार्थान् सुखकारकान् स स्मरति (गृहान्

उपह्वयामहे) वयं गृहेषु विवाहं कृत्वा गृहाणि प्राप्नुमः ।

The house-holder's duties

जानतां कृतां

—A man living in his house should ever objects he imagines for his neighbours, relative and his own house. He says to them, I am married after attaining

(उपह्वताः) हे परमेश्वर! पशुपृथिवीन्द्रियविषयप्रकाश (अजावयः) उपह्वता अस्मद्गृहेषु अज्ञस्य भोक्तव्यपदार्थसम्यक् प्राप्नो भवतु । (क्षेमाय) (क्षेमाय) रक्षणाय (शान्त्यै) निशेधयसं कल्याणं पारमार्थिकं सुखं च प्राप्नुयाम । परोपकारं सुखस्य उन्नतिं कुर्मः ।

—O God, by Thy blessing, comfort, and other pleasures all be favourable to us, the best food and other necessities and beverages may be provided for us, objects for preservation of the worldly and the heavenly may be obtained as house-holders promote peace and plenty here and peace

When persons take the Vedic hymn of the 7th Mandala, IV. Vedic Reader, & with its translation. Its first verse promises us that our entry into the world will be by which we

उपह्वयामहे) वयं गृहेषु विवाहादिषु सत्कारार्थं तान् गृहसंबन्धिनः सन्नि-  
बन्ध्वाचार्यादीन् निमंत्रयामहे । (तेनः०) विवाहनियमेषु कृतप्रतिज्ञान् अस्मान्

The house-holder's  
duties

(जानतः) प्रौढजनान् युवावस्थास्थान् स्वेच्छया

कृतविवाहान् ते (जानन्तु) अस्माकं साक्षिणः सन्तु

—A man living in a house derives much comfort. What-  
ever objects he imagines to be useful to others, he freely gives  
his neighbours, relatives, companions by inviting them to his  
house. He says to them, as it were, You know we have been  
married after attaining majority and you are witnesses to it.

(उपहृता०) हे परमेश्वर भवतु कृपया इह अस्मिन् गृहाश्रमे (गावः)  
पशुपृथिवीन्द्रियविषाप्रकाशाल्हादादयः (उप०) सम्यक् प्राप्ता भवन्तु तथा  
(अजावयः) उपहृता अस्मदनुकूला भवन्तु । (अथो०) अनन्तरं नो ऽस्माकं  
गृहेषु भक्ष्यस्य भोक्तव्यपदार्थसमूहस्य कीलालो विशेषेणोत्तमरस उपहृतः  
सम्यक् प्राप्तो भवतु । (क्षेमाय०) वो युष्मान् तान् पूर्वोक्तान् प्रत्यक्षान् पदार्थान्  
(क्षेमाय) रक्षणाय (शान्त्यै) सुखाय प्रपद्ये प्राप्नोमि यत्प्राप्या (शिवं)  
निशेभ्यसं कल्याणं पारमार्थिकं सुखं (शंभुं) सांसारिकम् आभ्युदयिकं  
सुखं च प्राप्नुयाम् । परोपकाराय गृहाश्रमे स्थित्वा पूर्वोक्तस्य द्विविधस्य  
सुखस्य उत्पत्तिं कुर्मः ।

—O God, by Thy grace, cattle, land, health, knowledge,  
comfort, and other pleasures may be given us! They may  
all be favourable to us. May our houses be replenished with  
the best food and other articles of use, and the best drinks and  
beverages may be provided for us! May we obtain these  
objects for preservation and pleasure! May we get both  
the worldly and the heavenly pleasure and comfort! Let us  
as house-holders promote the welfare of society so as to secure  
plenty here and peace hereafter.

When persons take a house to live in, they use the 54th  
hymn of the 7th Mandala of the Rigveda, which is given in my  
IV Vedic Reader, & which will be given in the course of this  
translation. Its first verse is : O Protector of the house, pro-  
mise us that our entry (into the world) be without disease!  
Give us that by which we may reach Thee!

The priest who ministers at the ceremony of occupying a new house, uses the verses of the 8th chapter of the Yajurveda, of which the 5th is :

विवस्वन् आदित्य एव ते सोमपीथम् तस्मिन् मत्स्व ।  
अद् अस्मै नरो वचसे दधातुन यद् अशीर्द्वा दम्पती वामस अश्रुतः ॥  
पुमान् पुत्रो जायते विन्दते वस्वधा विश्वाहारप पचते गृहे ॥

—O Lord of wealth, the Eternal, this offering is for Thee, be gracious to accept it ! O performers of worship, have faith in this blessing. The husband and wife enjoy the fruit of the holy work of worship. A son is born to them. He gets wealth and lives the full term (of 100 years) of life. No sin is committed in the house ! These verses and several others are the sacred authorities for man to take to house-holdership after finishing the course of training as a student.

A family man's religious duties consist of the performance of what is called the Pancha Maha Yajnas—Five Great Duties. They are (1) Brahma Yajna : the worship of God, Deva Yajna : the worship of nature or purification of elements, (2) Bhuta Yajna : the service of sentient creatures, (3) Pitri Yajna : the service of elders, (5) Atithi Yajna : the service of men in general or hospitality. This classification of duties is extracted by our law-givers from the Vedas. Manu, our first law-giver, thus defines them in his laconic and musical language :

अध्यापनं ब्रह्मयज्ञः पितृयज्ञश्च तु तर्पणम् ।  
होमो देवबलिर्होतो नृयज्ञोऽतिथिपूजनम् ॥—III. 70.

—Teaching and studying the scripture is the sacrament of the Veda ; offering cakes and water, the sacrament of the manes ; an oblation to fire, the sacrament of the deities ; giving rice or other food to living creatures, the sacrament of spirits ; receiving guests with honour, the sacrament of men.—Sir W. Jones' Manu. This is somewhat inaccurate, as Sir W. Jones followed Caluka Bhatta, a mythologist expounder of Manu.

Now, the first duty is called Sandhya or meditation. It consists of a selection of length in the prayer brevity's sake, their the All-pervading Divine our inner craving, and Yaj. XXXVI. 12. The senses that they shall power.—Principles of produced from the p then energy or motion and ocean came out the universe makes days as before, the sun & firmament and happy Varga 49. Mental per Thou art before us, th Thou hast made the su We bow down to Thee protection, and blessed God, we humbly thank whomever we hate, at art to our right, our S the invertebrata or w We bow down to O Adorable Being, T from the vertebrata which gives us life on before. O Father, I and our Protect keep up our life and We bow down to Thee art below, our

Now, the first duty, namely, the worship of God, also called the Sandhya : meditation, being Sandhya or meditation derived from san : well, dhya : to think. It consists of a selection of 16 Veda mantras, described at length in the prayer book, called the Five Great Duties. For brevity's sake, their verbal translation is as follows : May the All-pervading Divine Mother be gracious enough to gratify our inner craving, and send down blessings all around us !—Yaj. XXXVI. 12. Then a Covenant is made with all the senses that they shall commit no evil. Contemplation of God's power.—Principles of knowledge and atoms of substance were produced from the pregnant nature, then came out chaos, then energy or motion, then the ocean. After the energy and ocean came out the planetary motion. The Ruler of the universe makes days and nights without an effort. He formed, as before, the sun & moon, the luminous & opaque bodies, the firmament and happy region.—Rig. Ashtaka 8, Addhyaya 8, Varga 48. Mental peregrination—O All-wise & Glorious Being, Thou art before us, the Absolute, our King and Protector. Thou hast made the sun, whose beams shower life on earth. We bow down to Thee in gratitude for Thy benign rule, kind protection, and blessed gift of life. For all these blessings, O God, we humbly thank Thee, and place him, who hastes us, or whomever we hate, at Thy disposal. O Almighty Lord, Thou art to our right, our Sovereign and Protector from a host of the invertebrata or worms. Thou sendest wise men to teach us. We bow down to Thee (&c. as above, the rest is repeated). O Adorable Being, Thou art behind us, our King & Protector from the vertebrata or big animals. Thou createst food, which gives us life on earth. We bow down to Thee (&c. as before). O Father, Thou art to our left, our King, self-existent, and our Protector. Thy electricity moves our blood to keep up our life and produces various motions in the world. We bow down to Thee (&c. as before). O All-pervading God, Thou art below, our King and Nourisher of life with arbore.

ous trees and tuberous creepers, bearing a variety of fruits. We bow down to Thee (&c. as before). O Great God, Thou art above, our King, Developer and Protector. Thou sendest down rain to water our fields, which produce food to preserve our life! We bow down to Thee (&c. as before). Prayer for spiritual vision.—May we perceiving God with all His glory, beyond the darkness of ignorance, all happy, supreme over all, obtain Him, the Sun of our life & our Spiritual Light? All the objects of the world serve the purpose of flags to show Him, the Glorious Being, the Maker of the worlds & the Vedas, and the Sun of life, to all the creatures. Although all the objects indicate Thee, yet, O God, Thou art wondrous, the Ever-wakeful Eye and the Support of all the heavenly bodies, even the sun, the moon, & fire, Thou holdest the heaven & earth, and the firmament in Thy power. Thou art the Maker & the Soul of all the movable and immovable objects. May we think, speak and act rightly! That Ever-wakeful Eye exists pure from all eternity for the good of the learned. May we see a hundred autumns (years)! May we live a hundred autumns! May we hear a hundred autumns! May we speak a hundred autumns! May we be free a hundred autumns! And again be so for a hundred autumns! Creed verse—O All-life! All holiness! All-joy! The Lord of the upper, lower and happy regions, our Maker and Supreme Being, we meditate upon Thy adorable form of Spiritual Light, which dispels the darkness of sin from the mind. May ye illumine our intellects! Salutation.—We bow to Thee, who art All-joy, All-happiness, the Dispenser of ease and Fulfiller of our righteous desires, All-calm, and All-peace!—Amen!

The second duty is to light a fire and pour oblations of clarified butter and medicinal drugs into it with some Vedic verses recited, whose translation is as follows: Morning sacrifice.—We offer to Him, who is the Soul of movable and immovable

Deva Yajna : Fire sacrifice of elemental purification.

things, and who is the Life of this offering may be of service to Him, who is the Teacher who is the Life of all. Morning and Illuminer of the whole world, attended by the luminous and love, so that He may give Evening sacrifice—We offer of knowledge, the Light of all souls and the illuminer of the world, who is attended by day and night, and who is Love.

Addenda to sacrifices.—We offer to Thee, who art our life, knowledge to Thee, who art holiness, we offer to Thee, who art All-joy, O God, we offer to Thee, we offer to Thee, who art self-existent, Supreme Being, life, holiness.

With the recitation of fragrant drugs is thrown into the word swaha (śaishya) for morning and evening.

प्रातः प्रातः गृह पतिर्नो ज्ञातः  
—God, the master of our morning & evening. O Lord of wealth to us. We may live a hundred years with Thee and live a 100 years.

The service of elders. In addition to the service of parents, recited by me! Let learned men purify with the mind purify me. Yaj. XIX. 39.

things, and who is the Light of lights and Life of all, so that this offering may be of service to all the creatures. We offer to Him, who is the Teacher of truth to learned people, and who is the Life of all. We offer to Him, who is self-glorious and Illuminer of the whole world. We offer to Him, who is attended by the luminous suns, the human souls, and by life and love, so that He may endow us with virtuous qualities. Evening sacrifice—We offer to God, omniscient, the Giver of knowledge, the Light of lights. We offer to God, the Light of souls and the illuminer of all objects. We offer to God, omniscient, the illuminer of all objects. We offer to the Ruler of the world, who is attended by the glorious sun, moon, stars and night, and who is Love and the Giver of salvation.

Addenda to sacrifices of both times—O God, we offer to Thee, who art our life, knowledge and motion. O God, we offer to Thee, who art holiness, power, and space. O God, we offer to Thee, who art happiness, eternity, and infinitude. O God, we offer to Thee, who art light and life. O God, we offer to Thee, who art self-existent, light, essence, immortality, Supreme Being, life, holiness, and happiness.

With the recitation of these verses a modicum of triturated fragrant drugs is thrown into the fire with the utterance of the word swaha (selah). The following verse is the authority for morning and evening service :—

प्रातः प्रात रूह पतिर्नो अग्निः सायं सायं सोमनसस्य दाता ।

—God, the master of our house, is the giver of happiness morning & evening. O Lord, be Thou the giver of the wealth of wealth to us. We may nourish the body by worshipping Thee and live a 100 years.—Atharva, XIX. VII. 3, 4.

The service of elders has already been described above.

Pitri Yajna : service of parents.

In addition to it, the following verse is also recited to propitiate them :—O God, purify me ! Let learned men purify me ! Let the intellect together with the mind purify me. Let all the creatures purify me.—Yaj. XIX. 39.

O God, those people who perform the sacrifice of feeding the helpless every day, become happy, as a horse, when grass is placed before him, by obtaining wealth and nutritive objects and pure desires. O God, may we never do the works which are contrary to Thy commandments! Offerings are also made to the fire in this sacrifice. Its verses mean: O God, offering to Thee, the Lord of hosts! O God, offering to Thee, who is attended by the heaven and earth! O God, offering to Thee, the benevolent! O God, offering to Thee, the glorious! O God, offering to Thee, the Creator! O God, offering to Thee, the life and death! O God, offering to all the learned persons, O God, offering to Thee, the Curer of diseases! O God, offering to Thee, the conscious self! O God, offering to Thee, the learned intellect!

The following expressions are used at the time of donation:—Salutation to God Almighty. Salutation to the Judge of all! Salutation to the Best! Salutation to the Creator! Salutation to God, the Upholder! Salutation to the All-pervading God! Salutation to the Lord of the vegetable world! Salutation to the Adorable! Salutation to the Benevolent! Salutation to the Lord of all! Salutation to the Asylum of all! Salutation to the learned people! Salutation to the creatures of day! Salutation to the creatures of night! Salutation to God, the life of all! Salutation to parents, and learned and pious persons!

Here salutation is indicative of the donation of food to what follows. Food should be given to dogs, paupers, lepers, patients, birds, and insects at the end of worship.

When a guest (whose time of arrival is not appointed) comes to a man's house, he should get up and saluting him with all love, provide him with the best seat. Then he should ask him: Tell me what you desire. After doing him service asked, and after he is satisfied, he should ask him: O learned friend, where

Bhuta Yajna: Feeding  
the poor & animals

Nri Yajna: Hospitality

did you put up before. Give us advice that we do what is pleasing to you. We shall do what we are well satisfied.—Atharva

Let it be borne done to those who pious, veracious, and

It has been already

A house-holder's  
secular duties

clash against the moral  
vide page 17. Nav  
culture, medicine, ed  
honorable and learn  
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Source of Nations

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did you put up before your arrival here? Take this water. Give us advice that we may all become wise men. We shall do what is pleasing to you. Order us what object is liked by you. We shall do whatever you desire, so that you may be well satisfied.—Atharvaveda XV. II. 1 and 2.

Let it be borne in mind that this service is to be done to those who are learned, benevolent, self-restrained, pious, veracious, and are preachers.

It has been already mentioned that the teaching of the Vedas is not opposed to men's professions to earn bread, provided that they do not clash against the moral code of the Vedas, mentioned before, vide page 17. Navigation, foreign trade, manufacture, agriculture, medicine, education, military profession, and other honorable and learned callings are frequently met with in reading the Vedas. In the four-fold division of primeval human society, professions are made its basic principle, as has been mentioned in treating of the caste system. Navigation, trade, manufacture, and agriculture have been mentioned in showing that the study of the Vedas leads to professional activity in man. Regarding medicine, we read :

Science of Medicine

अभ्यवोचदधिवक्ता प्रथमो देव्यो भिषक् । अहीश्च  
सर्वाङ्गमयन् सर्वाश्च यातुधान्योऽधराचीः परासुब॥

—Yaj. XVI. 5.—The First Divine Physician (God) commanded (me), Destroy all the serpents (of diseases) and cast off all the devils (of diseases) that pull down the constitution (of the body).

NOTE.—This chapter is called Shat Rudri Homa and is used in holding a sacrifice, in which 100 oblations are made with the chanting of God's name of Rudra, which means the Remover of diseases, from rut : pain, disease, draavayati : removes, expels, one who removes disease. This great sacrifice is held in a village when it is attacked by an epidemic or any pestilential disease.

What a grand truth the Vedas reveal when they declare the origin of medicine and doctors from God ! They also say that the uttering of His names removes diseases.

या ते रुद्र शिवा तनुः शिवा विश्वाहा भेषजी ।

शिवा रुतस्य भेषजी तथा नो मृड जीवसे ॥—Yaj. XVI. 49.

—Comfort us to live by that power of Thine, which, O God, the Dispenser of joy, is ever tranquillising and a universal medicine, completely removing all diseases in the world. Vishwaha bhesaji means a universal medicine, which is God's name of Shiva. Rutasya bhesaji manes a medicine of disease. When a case is hopeless, the patient derives comfort and gathers strength from calling on God. The Bible teaches, Call upon me in the day of thy trouble, I shall deliver thee and thou shalt glorify me. Here trouble means all kinds of evil.

या ओषधीः पूर्वा जाता देवेभ्यस् त्रियुगं पुरा ।

मने तु वज्रणाम अहं शतं धामानि सप्त च ॥—Yaj. XII. 75.

—The herbs and medicines, produced in the seasons of all times, protect the seven tissues of the body for a hundred years. The medicinal properties of herbs are well investigated by Sanscrit physicians. The 76th verse prays for health by means of drugs. The Veda thus defines a physician:—

यत्रौषधीः समम्मत राजानः समितावेव ।

विप्रः स उच्यते भिषग रक्षोहामीवचातनः ॥

—Yaj. XII. 87. (As the language of the Vedas is often figurative, things are addressed as persons. Here,) Where medicines go to a Brahmin as men to a king in a battle, he is called the Bhishak: physician, destroyer of diseases and protector against diseases; in other words, when a Brahmin or learned man has a command over medicines, that is, knows them full well, he is called a physician or Bhishak in Sanscrit. He gives protection against pain: rakshoh, and destroys diseases amiva chatanah. (Amivan rogan cha tayati nashayati).

The 81st verse enumerates three kinds of herbs or medicines, heat producing: ashwavati, sedative: somavati, invigorating: urjayanti,

The greater part of the healing and drug prescriptions, phylectel described, which will be when the Atharvaved.

Of the soldier's pro

Military Art.

ब्रह्म 1.4.

or priest, adopt that of that of the Vaishya or

स्थिरावः संत्वायुधा पर

युष्माकम् अस्तु तविषी

Swami Dayanand S

ईश्वरो जीवेभ्यः आशीर्वा

आग्नेयास्त्रादीनि शतस्त्रीमु

मदनुग्रहेण सन्तु । (पराणुदे

च सन्तु । तथा (वीडू) अ

शत्रुसेनाया अपि (प्रतिष्क्रमे)

च सन्तु । तथा युष्माकं त

येन युष्माकं चक्रवर्तिराज

शत्रूणां पराजयश्च सदाभवेत्

हि ददामि । किन्तु मायिनोऽ

मा अस्तु । अयानि नैव दुष्टक

चिद् ददामि ॥

—The Lord blesses me  
cannon, muskets, bows,  
by my favour. Let the  
enemy and for your vic  
praiseworthy. Let the  
Let your army be strong

The greater part of the Atharvaveda is devoted to mental healing and drug systems. Baths, anointments, fumigation, prescriptions, phylectery, massages, and other remedies are described, which will be noticed without a useless digression, when the Atharvaveda is translated.

Of the soldier's profession, the Yajurveda says :

Military Art. ब्रह्म धारय, क्षत्रं धारय, विशं धारय.—XXXVIII.

14.—Adopt the profession of the Brahmin or priest; adopt that of the Kshatriya or military man, adopt that of the Vaishya or merchant.

स्थिरावः संत्वायुधा पराणुदे वीडू उत प्रतिष्कमे ।—Rig. I.

युष्माकम् अस्तु तविषी पनीयसी मा मर्तस्य मायिनः ॥—XXXIX. 2.

Swami Dayanand Saraswati explain it thus :—

ईश्वरो जीवेश्वरः आशीर्वादति—हे मनुष्या धो युष्माकम् आयुधानि आग्नेयास्त्रादीनि शतघ्नीमुशुण्डीघनुर्बाणास्यादीनि शस्त्राणि च स्थिराणि मदनुग्रहेण सन्तु । (पराणुदे) दुष्टानां शत्रूणां पराजयाय युष्माकं विजयाय च सन्तु । तथा (वीडू) अत्यन्त दृढानि प्रशंसितानि च । (उत) एव शत्रुसेनाया अपि (प्रतिष्कमे) प्रतिष्ठमनाय पराङ्मुखतया पराजय करणाय च सन्तु । तथा युष्माकं तविषी सेना अत्यन्तप्रशसनीया बलं च अस्तु येन युष्माकं चक्रवर्तिराज्यं स्याद् दुष्टकर्मकारिणां युष्मद् विरोधिनां शत्रूणां पराजयश्च सदा भवेत् । परन्तु अयम् आशीर्वादः सत्यकर्मानुष्ठानिभ्या हि ददामि । किन्तु मायिनोऽन्यायकारिणो मर्त्यस्य मनुष्यस्य च कदाचिद् मा अस्तु । अर्थात् नैव दुष्टकर्मकारिभ्यो मनुष्येभ्योऽहम् आशीर्वादं कदाचिद् ददामि ॥ (It means :)

—The Lord blesses men : Let your fire arms, missiles, cannon, masks, bows, arrows, javelins, be in perfect order by my favour. Let them be for the defeat of the wicked enemy and for your victory. Let all arms be strong and praiseworthy. Let them defeat the army of the enemy. Let your army be strong and very laudable, so that your uni-

versal empire be consolidated, and your wicked enemy be ever discomfited. But this blessing I bestow on those who do good works ; but I never bless those who do iniquities.

Thus military men are to protect their fellow-men and never to esponse the cause of evil for the sake of gain.

The Shudra or servant is not here mentioned by name, because his class is recruited by those who are unable to pick up any art to earn bread and who therefore serve the three classes just named. But it may be mentioned here en passant that the Shudra class is equal to other classes in the eye of God according to the Vedas. For, they are all equally entitled to

Salvation to 4 classes

salvation on the conscientious performance of their respective duties in righteousness.

Says the Yajurveda : XVIII. 48—

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नः कृधि ।

रुचं वैश्येषु शूद्रेषु रुचं धेहि रुचा रुचय ॥

—Ruch means happiness or salvation and dhehi give. So it means: Give happiness to our priests (Brahmins), give happiness to our warriors (Kshatriyas), give happiness to merchants the Vaishyas and servants the Shudras. Give us joy and joy for ever.

In modern time the 4th class is also subdivided into many clans. They are often denied the rights of worship enjoyed by the three upper classes. When the low castes come to know their position in the Vedas, the supreme authority on Indian religions, they will claim

Place of Shudras in the Vedas

their equality of the rights of worship with the high-castes.

What is strange, is that there is no word, meaning high or low, found in the Vedas along with the names of these classes. As said before, the words Arya and Dasyu are used to denote virtuous and vicious persons : the names of the four classes are mere professional distinctions.

Thus a family man he finds himself to be in the moral code of the

Family behaviour Kanda, 6th Anuvaka

Behaviour of family members

1. I make कृणोते (ness), concord सामनस्य another अन्यो अन्यं as जातं calf वत्सं ।

अनुव्रतः पितुः जाया पत्ये म

2. Let a son अनुव्रतः to the father जाया speak वदतु to the calm शान्तिवां language

मा भ्राता स सम्यचः स

3. A brother भ्रातरं, and उत a sister polite भद्रया language सवताः and walks

येन देवा न तद् कृणोते

4. We make संहानं to the people learned men may विद्विषते mutually

Note.—When the knowledge of not quarrel, nor h

Thus a family man may adopt any profession for which he finds himself to be fit in conformity with righteousness in the moral code of the Vedas. (See page 17.)

Family behaviour is thus taught in the Atharva Veda, 3rd Kanda, 6th Anuvaka:—

Behaviour of family members सहृदयं सामनस्यमविद्वेषं कृणोमि वः ।  
अन्यो अन्यममि हृर्येत वत्सं जातमिवाजन्या ॥

1. I make कृणोमि your वः friendship सहृदयं (one-heartedness), concord सामनस्यं and amity अविद्वेषं । Love अमिहृर्येत one another अन्यो अन्यं as इव a cow अज्ज्या (does) her newly born जातं calf वत्सं ।

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।

जाया पत्ये मधुमती वाचं वदतु शान्तिवाग् ॥

2. Let a son पुत्रः with the mother मात्रा be भवतु obedient अनुव्रतः to the father पितुः and happy संमनाः । Let a wife जाया speak वदतु to the husband पत्ये in a sweet मधुमती and calm शान्तिवाग् language वाचं ।

मा भ्राता भ्रातरं द्विषत मा स्वसारमुत स्वसा ।

सम्यंचः सवता भूत्वा वाचं वदत भद्रया ॥

3. A brother भ्राता should not मा hate द्विषत the brother भ्रातरं, and उत a sister स्वसा the sister स्वसारं । Speak वदत in polite भद्रया language वाचं, having become भूत्वा one in action सवताः and walks of life सम्यंचः ।

येन देवा न वियन्ति नो न विद्विषते मियः ।

तत् कृणोमो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥

4. We make कृणोमः the तत् Supreme Being ब्रह्म well-known संज्ञानं to the people पुरुषेभ्यः in your वः house गृहे so that येन learned men may not न be at variance वियन्ति, nor नो hate विद्विषते mutually मियः ।

Note.—When all the members of a house-hold agree in the knowledge of God or religion, they become good and do not quarrel, nor hate one another.

इचायस्वन्तश्चित्तनो मा वि यौह संराधयन्तः सधुराश्चन्तः ।

अन्यो अन्यस्मै वल्लु वदन्त एत सध्रीचीनाः वः समनसः कृणोमि

5. Being in accord with one another ज्यायस्वन्तः (परस्परम् अनुसरन्तः), of one mind चित्तिनः you should not मा be disunited वि यौह (लुङ् मध्यम बहुवचनं प्रथक् मा भूत) Be united in work संराधयन्तः (समानकार्याः) and go by one way सधुराश्चरन्तः (unite in bearing the burden of the family) एत Live or go in the world speaking वदन्तः sweetly वल्लु with one another अन्यो अन्यस्मै I make कृणोमि you वः go together सध्री चीनाः (सहाश्चरतः कार्येण सहप्रवृत्तान्) and agree in mind or thought समनसः !

Note.—Unity of purpose, mutual agreement, co-operation in the work of family, and politeness of speech are necessary for the peace of a household.

समानी प्रपा सह वोऽन्न भागः समाने योक्त्रे सह वोयुनज्मि ।

सम्यञ्चो ऽग्निं सपर्येताया नामिमिवाभितः ॥

6. Let your वः drinking place प्रपा (पानीयशाला) and taking dinner अन्नभागः be together सह (परस्परानुरागावशेन एकत्रावस्थितम् अन्नपांनौदिकं शुष्मामिर् उपभुज्यताम्—Living together in one home out of love for one another, you should eat and drink together). I unite युनज्मि you वः together सह in one common समाने yoke or tie योक्त्रे (of affection) (एकस्मिन् बन्धने स्नेहपाशे सह बध्नामि) Living together सम्यञ्चः (with unity of purpose एक फलार्थिनो भूत्वा), you should worship सपर्येत (सपर to worship कण्वादि यक्) the adorable God अग्निं and be like इव spokes अराः in the navel नामि of a wheel from all sides अभितः or perfectly.

Note.—Family members should eat and drink together at one place and bear the yoke of cares equally. All should worship one God and live like spokes in a wheel, i. e., united in common weal.

सध्रीचीनाः वः समनसः कृणोम्येकमुन्दीन् संवतनेन सर्वान् ।

देवा इवाभूतं रक्षमाणाः सायं प्रायः सौमवसो वो अस्तु ॥

7. I make कृणोमि

सह or unite in action together एकमुद्दिष्टि (एक ing religion संवतनेन रक्षमाणाः immortality pleased सौमनसः morn

Note.—God bless friendship, concord, does her newly born the father and mother. Let a wife speak to the brother hate the brother attentive to duty, let the men may not shun the speak well & politely with together, go together, or pleased with one another.

The home is that in which the children are obedient and the brothers and sisters love to worship together, and in the morning and evening. The family is great and is honored by the members of a family. Be of one mind, be of one table, and practice religion. Let them protect them be all amicable and time. Let them protect angels in heaven or as I

The prose order

(अहं) वः सहृदयं सामं

इव अन्योन्यम् अभिहर्यत (का माया (सह) पुत्रः पितुर् व सान्त्वयां वाचं वदतु ॥

भ्राता भ्रातरे मा उत स्वा द्रष्टु वाचं वदत ॥

7. I make कृणोमि you वः all सर्वान् live together सधीचीनान् सह or unite in action, be of one mind समनसः partake of food together एकश्रुष्टि (एक विधस्य अन्नस्य भुक्ति) by means of practising religion संवननेन in union as इव gods देवाः protecting रक्षमाणाः immortality अमृतं and let your वः minds be अस्तु pleased सौमनसः morning and evening सायं प्रातः

Note.—God blesses a human family. I make your friendship, concord, and amity. Love one another as a cow does her newly born calf. Let a son be obedient to the father and mother, and bear a smiling countenance. Let a wife speak to the husband calmly & sweetly. Let not a brother hate the brother, nor a sister the sister. Being well attentive to duty, let them use good language, so that great men may not shun them, nor dislike them mutually. Then speak well & politely with one another. Drink together, eat together, go together, sacrifice together, and be reconciled to or pleased with one another at morning and evening.

The home is that in which members speak lovingly—children are obedient and happy, man and wife love each other, brothers and sisters love one another—take food together, worship together, and salute one another with love morning and evening. The family which lives in this manner, becomes great and is honored by great men. It is thus evident that the members of a family should live together, work in unison, be of one mind, partake of food together at the same table, and practice religion or hold worship together. Let them be all amicable and pleased with one another at all time. Let them protect the knowledge of immortality as angels in heaven or as learned men do science here.

The prose order of the hymn is: परमेश्वरो वदति—

(अहं) वः सहृदयं सामनस्यम् अविद्वेषं कृणोमि । अन्ध्या जातं वत्सम् इव अन्योन्यम् अभिहर्यत (कामयध्वम्) ॥

मात्रा (सह) पुत्रः पितुर् अनुव्रताः समना भवतु । जाया पत्ये मधुमेती शीघ्रतवां वाचं वदतु ॥

प्राता प्रातरं मा उत स्वसा स्वसारं मा विक्ष्णु । सम्यक्चः सव्रता भूत्वा त्रया वाचं वदत ॥

यो गृहे पुरुषेभ्यस्तत् प्रहसंज्ञानं कृणो येन देवा न विपन्ति नो च  
मियो विदिषते ॥

आयस्वन्तः चित्तिनः सराधयन्तः सधुराश्चरन्तः (भूत्वा) मा वि-  
योष्ट (प्रयक् भूत) । मन्योन्यस्मै वल्लगु वदन्त एत (आगच्छत) (अहं)  
वः सध्रीचीनात् समनसः कृणोमि ॥

वैः प्रया समानी अन्नमोगः सह (भवतु) वः समाने योक्त्रे सह युन-  
न्ति । नमिस्म अमितः अराः इव सम्यञ्चः (भूत्वा समानज्ञानाः सन्तः)  
अग्निः परमेश्वरं सपर्यत (पूजयत) ॥

(अहं) सवननेन (चर्मज्ञानेन) सध्रीत् वः सध्रीचीनात् समनसः वः-  
सुधीन् कृणोमि । अमृतं रक्षमाणा देवा इव सार्वभौतः वः सौमनसो ऽस्तु ॥

If the above literal translation does not give a clear idea  
of the Aryan Home, as enjoined in the Veda, a prose order  
is made in Sanscrit without altering words & is here render-  
ed in plain English as follows :

Aryan Home God blesses a human family thus : I make your  
sympathy, concord of views, amity. Love one another as a cow  
does her by newly born calf. Let a son together with the mother  
be obedient to the father. A wife should speak sweetly and  
calmly to her husband. Neither a brother nor a sister should  
hate the brother or the sister. Be of one opinion in a work  
and undertaking & use a sweet language (among yourselves).  
I (your priest) make the Deity apprehended to the men of your  
house so that learned men may not turn away from you, nor  
may they hate one another. Being united in action, in views,  
in religion, and in bearing the burden of the family, you  
should not be disunited. Speaking politely among yourselves,  
you should live in peace in the world. I make you of one pur-  
pose, of one mind. Let your water & dining rooms be common.  
I unite you in one common tie of affection. Going together  
in all walks of life and holding the same views of affairs,  
you should worship God together. By means of religious  
views & practices, I make you live together, hold the same  
views, dine (out of a common dish) or eat one kind of food,

be amiable at all times  
evening with the smile  
heaven who ever guard  
jealously keep immo-  
never lose it on any-  
ing and evening with

This passage speaks  
home, conducted ac-  
Vedas. A semblance  
the well-known joint  
into the back-ground  
individualistic civiliza-  
in India.

To describe a  
Saraswati cites and  
of the 3rd chapter  
ing is as follows :

These verses p

A house-holder's life

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should deal amon  
ledge and wealth  
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be amiable at all time or greet one another morning and evening with the smiling face, and live in love as angels in heaven who ever guard their immortality, that is, as angels jealously keep immortality, so should you protect love and never lose it on any account, meeting one another at morning and evening with great love.

This passage speaks volumes of the excellence of the home, conducted according to the commandments of the Vedas. A semblance of this Aryan home long continued in the well-known joint family custom of India; but it receded into the back-ground in the lurid light of the western individualistic civilisation, inaugurated by English education in India.

To describe a house-holder's duties, Swami Dayanand Saraswati cites and explains the verses 55, 50, 41, 42, & 43 of the 3rd chapter of the Yajurveda, whose English rendering is as follows :

These verses portray the life of a house-holder or married man. All that we do, we should do to realise God and obtain immortality. When living in town, we should do good works, beneficial to society at large, such as spreading useful and good education and bringing up virtuous children. Living in retirement in a suburban garden or sylvan retreat, we should think of God, cultivate knowledge, practise austerities, and do such works as are beneficial to communities, to the controlment of the senses, to the pacification of the mind. By this way all the sins we have done in ignorance or doubtfulness, may be destroyed by the practice of virtuous duties, appertaining to the house-hold life (45). The Lord God commandeth. You should deal among yourselves thus: Give me, Sir, knowledge and wealth for ease and comfort. I shall requite thee for the gift. Give me directions for good conduct, liberality

and suavity. I shall return to thee what is in my power. Teach me religious works, commercial dealings; I shall make thee a return thereof. All should do works that are righteous, practise veracity, politeness, righteous conduct, & hear what is righteous (50). O men, desirous of family life, marry according to choice & settle down. I don't shirk from the duties of married life. Don't feel shudder at their difficulty. Be courageous and earn things required. Conduct the affairs of the house-hold with cheerfulness, courage, right understanding, and pleasant mind (41). A man living with family derives great pleasure. He thinks of those things which satisfy the different members. He invites on the occasion of marriage and other ceremonies his relatives, friends, teachers, and elders, to do them honour. They stand witnesses at marriage of the vows taken, rules observed, the choice of consorts, the proficiency of knowledge of the parties (42). O God, by Thy grace let cattle, land, contentment, knowledge, and joy be well secured in the domicile according to our righteous desires. Let our homes be properly and plentifully stocked with the stores of edibles and beverages. Let them all contribute to our joy and pleasure, so that we may obtain ease on earth and happiness in heaven (43).—Yaj. III.

Swami Dayanand Saraswati gives no authority of the Retirement or forest Vedas, relative to the institution of retirement but quotes the Chhandogya Upanishat and Shatapatha thus :

त्रयो धर्मस्कन्धाः—यज्ञोऽध्ययनं दानम् । प्रथमः—तप एव । द्वितीयः—ब्रह्मचर्यं आचार्यकुलवाः—सी । तृतीयः—अत्यन्तम् आत्मानम् आचार्यकुले ऽवसादयन् । सर्व एवे पुण्यलोका भवन्ति —In all stages or periods of life there are three parts of religion, namely, study, sacrifice, and charity. To accomplish the first part, a student lives in the house of a teacher and practises asceticism and religious duties, and acquires learning withal.

In the second part is hold, or leads family life mastery over passions, th ascertainment what is truth retires to a secluded place contribute to one's joy wh ed. In the student's life comes to know what God family life, he practises with his own experience. to choose truth and reject

Time for Renunciation perfect period

ब्रह्मचर्याश्रमं समाप्य गृहीतवेदः

Having finished the student ing finished the family life affairs to a sylvan retreat ledge of life & spirituality or great renunciation. 7

while others say—यदहरेव

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All the scriptures make th

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Hackney'd in business

Which thousands, once

In the second part is included one who keeps a household, or leads family life. In the third period, a man acquires mastery over passions, thinks of God in a retired place, and ascertains what is truth and what is untruth. To do this, he retires to a secluded place. All these three periods of life contribute to one's joy when their duties are properly performed. In the student's life, a man acquires knowledge and comes to know what God is and what religion is. In the family life, he practises what he has learnt, and promotes it with his own experience. He then retires and attentively tries to choose truth and reject untruth and selects other virtues to perfect life. Having thus finished the third period of life, he takes to renunciation.

Time for Renunciation

ब्रह्मचर्याभ्रमं समाप्य गृहीतमिच्छेत्, गृहीतमृत्वा वनमिच्छेत् वनी मृत्वा प्रव्रजेत्—(1) Having finished the student's life, be thou a family man; having finished the family life, do thou retire from the mundane affairs to a sylvan retreat; and having attained sufficient knowledge of life & spirituality, do thou take to the missionary life or great renunciation. This view is held by some scriptures, while others say—यद्दहरेव विरजेत् तद्दहरेव प्राव्रजेद् वनाद् वा गृहाद् वा—(2) According to this view, a man may take to renunciation from the family life without undergoing the obligations of the hermit's life or retirement. Also, (3) (उ) ब्रह्मचर्याद् एव प्रव्रजेत्—Having thoroughly finished all the duties of the student's life, a man may renounce the world, that is, turn a monk, without taking up the duties of the family and the retired life. All the scriptures make the taking up of the duties of other stages of life optional, but those of the student's life are obligatory and binding upon all; for, without learning or acquiring some kind of knowledge and skill during the early part of life, the rest of life is exposed to evils untold.

In the absence of the Vedic verses that I know, I quote the inimitable lines of Cowper, whom I greatly revere :—

Hackney'd in business, wearied at that oar,

Which thousands, once fast chained to, quit no more,

But which, when life at ebb runs weak and low,  
 All wish, or seem to wish, they could forego,  
 The statesman, lawyer, merchant, man of trade,  
 Pants for the refuge of some rural shade,  
 Where all his long anxieties forgot,  
 Amid the charms of a sequestered spot.

He may possess the joys he thinks he sees,  
 Lay his old age upon the lap of ease,  
 Improve the remnant of his wasted span.  
 And, having lived a trifter, die a man.  
 Thus conscience pleads her cause within the breast,  
 Tho' long rebell'd against not yet suppress'd,  
 And calls a creature form'd for God alone,  
 For heaven's high purposes and not his own,  
 Calls him away from selfish ends and aims,  
 From what debilitates and what inflames,  
 From cities humming with a restless crowd,  
 Sordid as active, ignorant as loud,

Where works of man are cluster'd close around,  
 And works of God are hardly to be found,  
 To regions where in spite of sin and woe,  
 Traces of Eden are still seen below,  
 Where mountain, river, forest, field and grove  
 Remind him of his Maker's power and love.  
 'Tis well if look'd for at so late a day,  
 In the last scene of such a senseless play,  
 True wisdom will attend his feeble call,  
 And grace his action ere the curtain fall.

Happy if full of days—but happier far,  
 If ere we yet discern life's evening star,  
 Sick of the service of a world that feeds  
 Its patient drudges with dry chaff and weeds,

We can escape from  
 To serve the Sovereign  
 Then sweet to man  
 (Infinite skill) in  
 To trace in Nature  
 The signature and  
 Contrivance intricate  
 Where unassisted  
 The shapely limb  
 Within the small  
 Muscle and nerve  
 His mighty world  
 The invisible in  
 To whom an atom  
 To wonder at a  
 These patch'd an

Then with a glance  
 For as the faculty  
 Ten thousand ri  
 From urns that

The cloud-surges  
 Seas, on which  
 The sun, a war  
 The crescent m  
 Stars countless,  
 Fast anchor'd in  
 At such a sight  
 And with a rap  
 These are Thy  
 How dimly see  
 Thine, and uph  
 This universal  
 Thy power div

We can escape from custom's idiot sway,  
To serve the Sovereign we were born to obey.  
Then sweet to muse upon His skill display'd  
(Infinite skill) in all that He has made !  
To trace in Nature's most minute design  
The signature and stamp of power divine,  
Contrivance intricate express'd with ease,  
Where unassisted sight no beauty sees.  
The shapely limb and lubricated joint,  
Within the small dimensions of a joint,  
Muscle and nerve miraculously spun,  
His mighty work who speaks and it is done,  
The invisible in things scarce seen reveal'd,  
To whom an atom is an ample field ;  
To wonder at a thousand insect forms,  
These patch'd and those resuscitated worms.

Then with a glance of fancy to survey,  
For as the faculty can stretch away.  
Ten thousand rivers pour'd at His command  
From urns that never fail, thro' every land.

The cloud-surmounting Alps, the fruitful vales ;  
Seas, on which every nation spreads her sails ;  
The sun, a world whence other worlds drink light ;  
The crescent moon, the diadem of night ;  
Stars countless, each in his appointed place,  
Fast anchor'd in the deep abyss of space ;  
At such a sight to catch the poet's flame,  
And with a rapture like his own exclaim,  
These are Thy glorious works, Thou Source of good,  
How dimly seen, how faintly understood !  
Thine, and upheld by Thy paternal care,  
This universal frame, thus wondrous fair ;  
Thy power divine, and bounty beyond thought,



चाना विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयम् आत्मायं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा । उमे ह्येते एषणे एव भवतः—Shat XIV 7. 2. Swami Dayanand Saraswati thus expounds it :—

चतुर्थः संन्यासी मोक्षं प्राप्नोति सर्वं आश्रमिणो विशेषतः संन्यासिमतम् एतं परमेश्वरं सर्वभूताधिपतिं वेदानुवचनेन तदध्ययनेन तच्छ्रवणेन तदुक्तानुष्ठानेन च वेतुम् इच्छन्ति । ब्रह्मचर्येण तपसा धर्मानुष्ठानेन श्रद्धया अत्यन्तप्रेम्णा यज्ञेन नाशरहितेन विज्ञानेन धर्मक्रियाकाण्डेन चैतं परमेश्वरं विदित्वैव मुनिर्भवति । प्रब्राजिनः संन्यासिनः एनं यथोक्तं लोकं द्रष्टव्यं परमेश्वरम् एवेप्सन्तः प्रव्रजन्ति संन्यासाश्रमं गृह्णन्ति । ये एतद् इच्छन्तः सन्तः पूर्वं अत्युत्तमा ब्राह्मणा ब्रह्मविदोऽनुचाना निःशंकाः पूर्णज्ञानिनोऽन्येषां शकानिवारका विद्वांसः प्रजां गृहश्रमं न कामयन्ते नेच्छन्ति । ते प्रोक्तुष्ठाः प्रकाशमाना वदन्ति वयं प्रजया किं करिष्यामः किमपि नेत्यर्थः । येषां नोऽस्माकम् अयम् आत्मा परमेश्वरः प्राप्यो लोको दर्शनीयश्चास्ति । एवं ते पुत्रोत्पादनेच्छायाः, जडधनप्राप्त्यनुष्ठानेच्छायाः, लोके स्वस्य प्रतिष्ठास्तुतिनिन्देच्छायाश्च व्युत्थाय विरज्य भिक्षाचर्यं संन्यासाश्रमानुष्ठानं कुर्वन्ति । यस्य पुत्रैषणा पुत्रप्राप्त्येषणेच्छा भवति तस्य अवश्यं वित्तैषणापि भवति यस्य वित्तैषणा तस्य निश्चयेन लोकैषणा भवतीति विज्ञायते । तथा यस्यैका लोकैषणा भवति तस्योमे पूर्वं पुत्रैषणालोकैषणे भवतः । यस्य च परमेश्वरमोक्षप्राप्त्येषणेच्छास्ति तस्यैतास् तिस्रो निवर्तन्ते । नैव ब्रह्मानन्दविषयेन तुर्यं लोकवित्तं कदाचिद् भवितुमर्हति । यस्य परमेश्वरे प्रतिष्ठास्ति तस्यान्याः सर्वाः प्रतिष्ठा नैव रुचिता भवन्ति । सर्वान् मनुष्यान् अनुगृह्णन् सर्वदा सत्योपदेशेन सुखयति । तस्य केवलं परोपकार मात्रं सत्यप्रवर्तनं प्रयोजनं भवति ।—It means :

The fourth is the Sannyasi, a monk, divine, friar or holy father. He obtains salvation. All persons of different stages of life specially wish to know the Deity, the Supreme Ruler, Overlord of all creatures, as thought of by the holy fathers, by the light of the Veda, its study, its exposition, and its practice. A man becomes a muni : sage or thinker on knowing this Supreme Ruler by means of the vow of celibacy, study, asceticism, the practice of virtue, faith, love, eternal knowledge, and the practice of religious duties. Friars take to renuncia-

tion in virtue of the love of God in order to realise Him truly the Home of all. These persons who so wish, being the best priests, knowers of God, with no doubt whatever, perfect in knowledge, able to dispel the doubts of others, and learned, do not wish to adopt the family life. Being filled with joy, and illuminated, they seem to say, What shall we do with progeny? This Inner Self of ours, the Supreme Ruler, is realisable: His vision is worth seeing. So they betake themselves to the order of friars, having renounced the desire to beget children, the desire to succeed in getting sordid money, and the desire to attain honour and fame in the world, and preferring to live upon alms. For, he who cherishes the desire of getting a son, must have the desire to get wealth, and he who pants for wealth, must needs be ambitious of fame in the world. Also, he who has the desire of the world, is sure to have the other two desires, viz., the desire of sons, and the desire of wealth. But he who has the desire to know God, and to obtain immortality, is free from these three desires. Never shall the wealth of the world be equal to the treasure of heaven, the joy obtained from the vision of God. He does not desire pleasure from the honors of the world, who has found grace in the eye of God. He comforts all people and is ever kind to them by teaching them what truth is. His only aim is to do good and to uphold truth.

प्राजापत्याम् इष्टिं निरुत्य तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेत्—  
quoted by the Shatapatha from the Veda, meaning in Sanscrit :  
स च संन्यासी प्राजापत्यां परमेस्वरदेवतात्मकाम् इष्टिं कृत्वा हृदये  
सर्वम् पतन् निश्चित्य तस्यां सर्ववेदसं शिखासूत्रादिकं हुत्वा मुनिर्  
मननशीलः सन् प्रव्रजति संन्यासं गृह्णाति ।—It means. :—

A friar, having well ascertained to the conviction of the heart the grounds of faith in the glory of God, & relinquishing the external signs of social orders, such as the lock of hair on the crown, the sacred thread across the shoulders, and the like, takes to renunciation, being disposed to contemplation,

But fitness for this is not sufficient in learning, disposition to all people. Men of such life. (1) The Agnimitra the control of breath, the of their defects, & the pre worship of God alone is d But externalism or ritu mentioned first three pe (1) The Brahma Ya the preaching of truth of the manes with them (4) Their Bhuta Yajna : s knowledge to the ignor the horror of giving pa of hospitality is to honor and elevate them & humility. Thus a the practice of virtue But the most import worship of one and Supreme Ruler, & the pra the same for all the four

इ व लोकं मनसा संविभाति  
व तं लोकं जायते तौ च काम  
Upanishat, III. 1  
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affords the satis  
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byocrites, teaching  
of their own interests.  
So much for the

But fitness for this holy order is found in persons proficient in learning, dispassionate, and desirous of doing good to all people. Men of superficial knowledge are unfit for this life. (1) The Agnihotra : fire-sacrifice of the holy order is the control of breath, the purging of the senses and the will of their defects, & the practice of the religion of truth. The worship of God alone is their Deva Yajna : sacrifice of nature. But externalism or ritualism which obtains in the above-mentioned first three periods of life, is not found among the friars. (2) The Brahma Yajna; worship of God is their devotion to the preaching of truth only. (3) The Pitri Yajna : worship of the manes with them is honoring the wise and the learned. (4) Their Bhuta Yajna : sacrifice of creatures is to make a gift of knowledge to the ignorant, compassion to the lower animals, & the horror of giving pain to others. (5) Their Atithi Yajna: duty of hospitality is to go about to do good to all people, to honor and elevate them by preaching to them the virtues of truth & humility. Thus are performed their five great duties by the practice of virtue and pursuit of divine knowledge.

But the most important thing to know here is that only the worship of one and non-dual God, the Almighty, the Supreme Ruler, & the practice of righteousness are invariably the same for all the four orders.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यौ इह कामान्

तं तं लोकं जायते तौ इह कामाँस् तस्माद् आत्मज्ञं ह्यर्चयेद् भूतिकामः—

Mundaka Upanishat, III. i. 10.—A man of clear conscience obtains all those regions & desires he longs for. So a man desirous of the worldly possessions should ever revere a holy friar, who knows the Supreme Ruler, the Inner Self. His company affords the satisfaction of people's desires and attainment of pleasures. None should honor men opposite of them, hypocrites, teaching falsehood, and bent on the promotion of their own interests. For, their support is futile and harmful. So much for the four orders.

Though all the nations of the world has their own mythologies, yet the Indian mythology surpasses them all in voluminousness and copiousness of subjects. It contains our honour and our shame. The current faiths of India are derived from the books of mythology, which are the 18 Puranas, 18 Upa-Puranas, and a host of ritualistic books, all written in verse. Their names and number of verses are given in my English Satyarthi Prakash, page 129. They treat of cosmology, incarnations, gods and goddesses, the transmigration, duties, sacred places, popedom, incantation and salvation, all instancing the lives of kings and other individuals to illustrate them. They all profess to teach the Vedas in a way suitable to the modern degenerated human intellect, unable to understand the Vedas. Thus they have replaced the Vedas in the faith of India. Now, the question is—Is there mythology in the Vedas? Swami Dayanand Saraswati, who was a great Vedic scholar of modern time, denies that the Vedas are a mythology & proves in his voluminous writing that the Vedas are the books of true knowledge, specially of the Brahma Vidya: spiritual knowledge. To refute the allegation, that there is mythology in the Vedas, he explains some of those verses, which are supposed or adduced by priests to be the basis of mythology. As the mythological interpretation is often indecent, bordering upon obscenity, a superficial notice of them is here presented to the reader. The following verses are believed to contain the origin of mythology:

धौमे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महयिम ॥ Rig. I.  
उत्तानश्चमग्योर्निरन्तरा पिता दुहितुर्गर्भमाधात् । OLXIV. 33.  
शासद् बन्धुदुहितुर्नपत्यंगाद् विद्वो ऋतस्य दीर्घिति सपर्यन्त Rig. II.  
पिता यत्र दुहितुः सैकश्चजन् संशम्येन मेनसा दधन्वे । XXXI. 1.

According to the common faith, Brahma, who created the world, married his own daughter. To them was born a son, called the sun. It is not known how the popular faith has

made out the above myth even according to Sayana of the mythologists, is

Now to translate of the hymn in which the creation of man. begetter जनिता (He is the productive power link बन्धु: relation). in its turn produces the gives birth to animals of the earth or in the मही-earth. पृथिवी is the constructs the earth उत्तानयो: hosts चमग्यो: शम्येन योनि: of creation बन्धुर्गर्भमाधात्. पिता (father) of the earth

I have thus read that seems to be the garbham adham. I caused the progeny gives the meaning Mythology is the words only द्युमे पिता and दधिता the verse has give can mythology as dhitita now mea

made out the above mythology from the verse, as its meaning, even according to Sayana, the accepted authority on the Vedas of the mythologists, is quite far from it.

Now to translate according to Sayanacharya. The seer of the hymn in which it occurs is Deerghatama. It describes the creation of man. The heaven षोः is my मे protector पिता & begetter जनिता (He now describes the how.) The navel नाभिः (the productive power of the earth) here अन्न is the connecting link बन्धुः (relation). (That power or juice produces food, which in its turn produces the seed, retah: physical basis of life, which gives birth to animals, which include man. Hence the juice of the earth or its fecundity is called a relation.) This इयं vast मही earth पृथिवी is my मे mother माता (which producing herbs constructs the substance of the body). Between these great उत्तानयोः hosts चक्रोः (the stores of the life of all creatures) the source योनिः of created beings is placed. Inside अन्तः of this अन्न the heaven पिता (father) made आधातु the womb गर्भ (of creatures) of the earth दुहितुः (daughter), placed afar.

I have thus rendered it literally. The only expression that seems to be the cue of misinterpretation is Pita duhituh garbham adhat. In modern Sanscrit it can mean, the father caused the pregnancy of the daughter. But then the verse itself gives the meaning of pita to be the shining heaven above. Mythology is wrong to call it Brahma, who was born from the umbilical lotus of Vishnu, thus contradicting itself. Then Sayanacharya explains the word दुहितुः as one that is placed far off—दूरे हितायाः भूम्याः because the earth is very far from the shining heaven, say the sun. Besides, the verse mentions two words only dyow & prithvi. Therefore the subsequent words pita and duhita cannot but refer to them respectively. When the verse has given the meaning of the earth to duhita, how can mythology apply a different meaning to it? The word duhita now means a daughter. But it is a conventional

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meaning, which does not hold good in the interpretation of the Veda. Derivatively, it means one that accomplishes all works, from duh : to accomplish. As daughters used to milk and do other house-hold works, the word has come to mean a daughter. But it has nothing to do with the Veda here.

The word garbham means, according to Sayanacharya, sarva-utpadana-samartham—all producing power. The Heaven has made the all-producing power in the earth. Thus the derivative meaning and one affixed to words by the Veda itself, have no obscenity whatever; but if the modern conventional meaning be used, a very bad sense is made out.

The second verse of the two quoted above is applied to the law of inheritance by Sayanacharya, who means to say, that in case of a failure of issue, a man's heir can be his daughter's son. The word pita which commonly means a father also means a protector and so, as a woman's protector is her father and her husband, some commentators confound these two senses. Hence they bring out a bad sense. Thus the word pita in this verse means a protector and so a woman's husband and her father. But I have already mentioned that we have no need of this ambiguous meaning. The verse above has already said that pita means the heaven & dubita the earth, being placed far from the sun, or being a means of accomplishing all works the sun is commanded by God to do on earth. (Dogdhri karyani pra-purayati sa dubita,—Unadi Kosha, II. 95.—Duhita is one who does or finishes all works.)

There is no obscene reference as mythology puts forth in the verse. I shall wave the question of inheritance and give a rendering based on the meaning supplied by the Vedas, viz., pita and dhuta mean the heaven and earth respectively.

The wise विद्वान् Father पिता ordering शासन् that the earth's दुहितुः fire वह्निः ashwa electricity (see Nighantu) be गच्छ

unfailing नपत्यं, giving ऋतस्य (or honouring it is the true light, the or which यत्न putting ऋतस्य moves & from sinchhti spectively) of the earth he moves) or moves it mind मनसा or will, (i. All-wise God has put e and motion by the po will, the world co the indecent meaning which decency forbids mean semen, but it n embroglio of Vedic ser most important canon ing a book or speech, which the author hims applicable in other bo is the earth which to father our own

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Indra and Vitrāva given in the 32nd translated on page non of rain to imprec mind. Its spiritual of ignorance and sin fference to any war be makes every name of His various attributes, Pusha, Agni & so forth Vedic interpretation, al When Providence is m

unfailing नपत्यं, giving सपत्यं the germ दीर्घिति of fecundity ऋतस्य (or honouring it with the light of truth, that of electricity is the true light, the original of all other kinds of light) in which यज्ञ putting ऋज्जन् the motion सेकं (sekate : he goes or moves & from sinchhti: he sprinkles: the roots are sic & shich respectively) of the earth दुहितुः, upholds दधन्वे (धवि to move धन्वति he moves) or moves it well स with the gracious शम्येन or easy mind मनसा or will, (i.e., without effort). In plain words, the All-wise God has put electricity into the earth, & also fecundity and motion by the power of His will. When God ceases to will, the world collapses. Here mythology makes out the indecent meaning thus : pita duhituh sekam rinjan, which decency forbids me from translating. Seka does not mean semen, but it means motion, as said before. All this embroglio of Vedic sense is the result of not applying the most important canon of interpretation, namely, In interpreting a book or speech, we should affix that meaning to words which the author himself tells, and not that meaning which is applicable in other books. When the Veda says that duhita is the earth, what right have we to set aside its meaning and to father our own meaning upon it ?

Another tale of mythology is that Indra, the God of the firmament, made war upon Vritra, a demon, who tried to overcome him. It is given in the 32nd hymn of the first mandala, which has been translated on page 10. It is a description of the phenomenon of rain to impress the almight of God on the human mind. Its spiritual meaning is that God dispels the darkness of ignorance and sin from the mind. There is no historic reference to any war between a god and a demon. Mythology makes every name of God, & God has many names to express His various attributes, as a distinct deity; thus, Indra, Twashtra, Pusha, Agni & so forth. As the derivative sense generally suits Vedic interpretation, all these names mean God of many powers. When Providence is meant, God is called Pusha, from push :

to nourish. When creation is meant, God is called Twashtra, from twish: to shape or create. When almighty is meant, God is called Indra, from ind: to be mighty. In the days when the Vedic language or philosophic culture became extinct, priests whose knowledge was superficial, fabricated mythology which attracted the common people and which corrupted their morals.

The Shatapatha, Puranas, and other books say: There was war between the Surs (gods) & Asurs (demons) देवासुराः संयुता आसन् Shat. I. III. 9.

—Once upon a time gods and devils assembled to fight. As no Vedic verse is adduced in proof, nothing can be said here.

The fight lasted long, in which a great carnage took place. At last, Vishnu intervened and advised them to churn the ocean, from which came out 14 gems, among which were poison and nectar. The devils took poison & the gods nectar. Such are the wild stories of mythology. It is applied in different meanings to different events. Devas means learned men, and Asuras ignorant. There is always a quarrel between ignorant and learned men. Scientific men are always persecuted by ignorant men. Galileo was imprisoned for years and Bruno burnt alive. Then there is a war between flesh and spirit. But to learn all these myths, is a waste of time. To illustrate philosophy, ethics, politics, and other useful subjects, it is better to take the instances of facts in nature; for, mythical instances will not lead to the ascertainment of truth, which should be the aim of all people. As has been said before, the Vedas keep men in close communion with nature, the temple of truth, by describing natural facts to illustrate spiritual phenomena. In like manner, other alleged tales may perhaps be explained away.

Popular faiths posit 10 incarnations (rather 24), but 9 of them have taken place, viz., the Fish (Dagon), the Tortoise, the Boar, the Lion, the Dwarf, Parashurama, Rama, Krishna, and Buddha. No priest dare

say that these incarnations are the Dwarf (Bamana).

इदं विष्णुर्विचक्रमे जे

V. 15. It means: The great Vishnu: being incarnate passes विचक्रमे this इदं in the world पदं प्राप्त

the heavy things or of solid form of matter.

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say that these incarnations are mentioned in the Vedas, except the Dwarf (Bamana). The Vedic verse pointed out is—

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् ॥ समुद्रमस्य पांसुरे स्वाहा ॥ Yaj V. 15. It means: The all-pervading God विष्णु (वि-अश्नुते व्यापनोति: स विष्णु: being immaterial, He pervades all the world) encompasses विचक्रमे this इदं (world). He established निदधे all things in the world पदं (प्राप्तव्यं सर्वं वस्तुजातं) in three ways त्रेधा (All, the heavy things or opaque bodies are included in the earth—solid form of matter. All the light bodies, as air, atoms, are situated in the firmament—gaseous or atomic form of matter. All the luminous bodies, as material of the senses, souls, are found in the luminous region, heaven,—the celestial world.) In His अस्य planetary region पांसुरे the invisible world समुद्रं is placed, i. e., the invisible world is placed where the visible world exists.

The story of the Bamana Incarnation is thus told : Once upon a time King Bal practised a great deal of penance so as to please Brahma to get the boon of the sovereignty of heaven from him. The incumbent of the office was Indra, who was consequently alarmed. He persuaded Vishnu, a triumvir of the Hindu trinity, to frustrate the King in his design upon heaven. Accordingly Vishnu assumed the form of a Brahmin dwarf & went to beg a piece of land measuring his three paces of the King, of which he at once made a grant. But lo! the whole kingdom of the King, which included the whole earth, was covered with one pace only ! Then the King prostrated himself to give his own body to finish the number of paces. The Dwarf put his foot on his back and sent him to hades, where he became Pluto. How blasphemous is this story ? Vishnu is the Great God in the Vedas. He is here represented as deceiving a virtuous prince for no other reason than the King's unparalleled piety. The common sense says that God likes piety which he rewards with residence in heaven. But here the most pious prince is sent to hell for practising virtue. No righteous man should believe in this stuff and non-sense

of our mythology. Vishnu is a name of our all-pervading benevolent God. Says the Rigveda: Mandala I, Sukt 23, Mantra 20 : तद् (विष्णोः) परमं पदं सदा पश्यन्ति सूरयः । दिववि चक्षुर् आततम् ॥ यद् (विष्णोः) व्यापकस्य परमेश्वरस्य (परमं) प्रकृष्टानन्दस्वरूपं (पदं) पदनीयं सर्वोत्तमोपायैर्मनुजैः प्रापणीयं मोक्षस्थानं अस्ति तत् (सूरयः) विद्वांसः (सदा) सर्वेषु कालेषु (पश्यन्ति) जानन्ति । तत् पदम् (आततम्) आसमन्तात् तत् विस्तृतं यद् देशकालवस्तुपरिच्छेदरहितम् अस्ति । अतः सर्वे सर्वत्र तद् उपलभ्यन्ते तस्य ब्रह्मस्वरूपस्य विभुत्वात् । (दिवीव०) दिवि मार्त्तन्द् प्रकाशे नेत्रदृष्टव्योऽतिरिच्य भवति तथैव तत् पदं ब्रह्मापि वर्तते मोक्षस्य च सर्वस्माद् अधिकोत्कृष्टत्वात् । तदेव दृष्टुं प्राप्नुम इच्छन्ति ।

It means :—Learned men always regard salvation, which men secure by the best means in their power, & which consists in supreme happiness, as obtainable at all times & at all places, since the Supreme Being is found everywhere, pervading as sight pervades the light of the sun. Plainly speaking, wise men know the presence of the all-pervading God as visibility is found in the light of the sun.

Thus it has been amply shown that the Bamana's incarnation is a myth, pure & simple. That God never takes on flesh, is a cardinal doctrine of the Vedas. What is true of the Dwarf, holds good in the case of the remaining incarnations.

By way of a digression it may be here mentioned that the perusal of the Mahabharata, (from which all the Puranas or mythological books profess to take their cue or derive their whole narrative,) and Haribansha Purana, the supplement of the former, shows that five of these incarnations, viz., Nara-sinha the man Lion, Bamana the Dwarf, Parashurama, a Brahmin warrior who slew Sahasra Arjuna in revenge of his father's assassination, Rama, and Krishna were either contemporary or lived within a short interval of one another. The doctrine of incarnation, it appears, was once general. The people of antiquity believed that God came down from heaven to establish

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(2) Arjuna was imprisoned Ravana. This Arjuna was killed by Rama on his break. Rama lived at the time of the Mahabharata.

(4) The Incarnation of Rama took place after Narasinha. Consequently he was contemporary of Rama in the war.

(5) Krishna was the son of Rama in the war. So the time of Rama was contemporary of Krishna.

(6) Bhima Sena was the son of Parashurama, met Rama and Protector of Arjuna.

(7) Drona, the son of Bharadwaja, was the son of Kuru Army, was the son of whom he had gone to the Mahabharata.

(8) Bhishma was the son of Kuru Army, defeated the Kuru Army.

his religion when attacked by vice and to protect his saints against the wicked. This is the answer given by the reciter of the Mahabharat to the objection to God's incarnation by Maharajah Janamejaya, the grandson of Arjuna. The objection of the Maharajah is not properly answered. It foreshadows modern ideas, and is worth seeing by a thinking person, who does not want to misuse his own understanding.

(1) If one reads the Mahabharata & Haribansha Purana with his wits about him, he will not take long to find out that 5 Incarnations out of 9 were either contemporaneous or close to one another. They are Narasinha or man-lion, *i. e.*, half man & half lion, was an incarnation of God Vishnu to kill Hiranya Kashyapu, who was a son of Prathukirti, a daughter of Vasudeva, father of Krishna. So Narasinha and Krishna were contemporaneous.

(2) Arjuna of a thousand arms, son of Krita Virya, imprisoned Ravana, king of Lanka, who was killed by Rama. This Arjuna was killed by Parashurama, who interviewed Rama on his breaking Shiva's bow. Thus Parashurama and Rama lived at the same time.

(4) The Incarnation, called Bamana or the Dwarf, took place after Narasinha or man-lion and before Parshurama. Consequently he was not far from Rama.

(5) Krishna wrestled with Jamavanta, the Bear general of Rama in the war of Ramyana, and took the Bear's daughter to wife! So the time of Rama and Krishna was the same.

(6) Bhima Sena who was with Krishna in the war of Mahabharata, met Hanumana, the Captain general of Rama and Protector of Arjuna's chariot.

(7) Drona, one of the Commanders-in-Chief of the Kuru Army, was given weapons by Parashurama from whom he had gone to learn the military art. So Drona, Parashurama, Rama and Krishna were contemporaries.

(8) Bhishma the first Commander-in-Chief of the Kuru Army, defeated Parashurama in a woman's cause.

Thus it is proved from the Mahabharata and Haribansha Purana, out of which are made all the Puranas and chronicles of India, that the 5 Incarnations, viz., Narasinha, Bamana, Parashurama, Rama and Krishna were almost contemporary. It appears to be the fashion of those days to believe that God descended to the earth, rather India, at every pinch of the Hindu. How is it that he never came down when his images were broken and saints butchered by the Islamites? The demons to kill whom Vishnu took on flesh, were petty princes, often popular with their own people. Hiranya Kashyapu, Bali, Sahasra Arjuna, Ravana and Kansa were petty princes, They offended the Brahmins and so were damned as demons, who fell victims to priestly conspiracies. Kansa was the maternal uncle of Krishna. Ravana was a Brahmin. How can they be demons with horns on the head and jet black skin?

Thus the whole imposture of incarnations is a priestly forgery. Half man & half animal which the first 4 incarnations are, is a pure myth. Its monstrosity is given in the expressions themselves. Nature being the standing order of God, He never does what is unnatural. The last 5 are human beings. Parashurama and Rama's character is spotless, except that the former killed his mother at his father's bidding, and the latter shot Bali against the laws of chivalry to secure his brother's aid in recovering Queen Sita. With the exception of these blemishes, the lives of these heroes are the mirror of human life. The life of Krishna presents no point for our imitation. None of his advocates can read the Mussul parva & Jarasindhu badha, Shisupala badha, Empress Gandhari's curse, without casting his look down. In the teeth of these charges how he is apotheosised, is past all understanding. So much for the Incarnations.

The incarnation doctrine has naturally led to the worship of images, which are supposed to be the statues of these incarnations. The adoration of images

### Worship of images

oates of idol-worship base it on the word pratima : an image, occurring in the Vedas. The mere occurrence of a word can not justify the gigantic superstructure of idolatry. Then its sense there is quite different from that now in vogue. The trend of the teachings of the Vedas is for spirituality in worship. Says the Yajurveda, XXXII. 3,—

न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः हिरण्यगर्भ-इत्येषा, मामा  
हिंसीद् इत्येषा यस्मान् न जात इत्येषा—There is  
No image of God अस्ति no न image प्रीतमा of Him तस्य whose  
यस्य name नाम is Great महद् Glory यशः See the एषा verse  
इति (1) “हिरण्यगर्भः” (2) “मा मा हिंसीत्” (3) यस्मान् न जातः ।

There is no likeness, representation, measurement, symbol, or image of the all-pervading God, unborn, incorporeal, ruling over all, whose great glory is in our obeying His commandments, in living exalting righteousness, practising veracity, doing good, telling on His Great Name. He is the source of being of the suns and other luminaries. All men should pray to Him thus : May He not kill me ! He is born of no creature, nor does He ever incarnate. This is certainly against image worship. Also, see the Yaj. Ch. 40. verse

8.—स पर्यगाच्च कुक्कुम् अकाय अव्रणम् अस्नाविर ए शुद्धम् अपापविद्धम् ।  
कविर् मनोषी परिभूः स्वयम्भूर् याथातथ्यतोऽर्थान् व्यदधाञ्छाश्वतीश्वरः  
समाश्वः ॥ It means : He is all-pervading, almighty, incorporeal (free from birth & personation by an image), unscathable, free from any organism such as the nervous system, holy, beyond the taint of sin, all-knowing (kavih), all-seeing (manishi), all-encompassing (paribhuh), and self-existent (swayambhuh). He makes all things in truth from eternity. The Veda enjoins us all to worship this Deity. Who can make an image of Him ? As there can be no image of God, and as there were no incarnations whose images for worship may be made, the advocacy of symbolism or idolatry has no legs to stand on.

As incarnations are always local, priestcraft has assigned certain places as the scenes of actions of these hero-gods. Ignorance believes in the absolution of sin upon making pilgrimages to them. But how long can it last? The sun of knowledge is arisen in India. As a drowning man catches at a straw, priestcraft points out a verse in the Vedas to justify the worship of the Ganges & other rivers. It is as follows:—Rig. X. Lxxv. 5

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचत परुष्या ।

असिकन्या मरुद्वृधे वितस्तयार्जिकीये शृणुहा सुषोमया ॥

Apparently it contains the names of ten rivers, of which three are considered as tributaries, leaving seven as big rivers. Their names are Ganga (Ganges), Yamuna (Jumna), Saraswati, Shatadru (Sutlej), Parushni, Marutbridha, Arjikiya; those of the tributaries are Asikni, Vitasta, Sushoma. Well, the people believe the Ganges to be sacred; but nobody ever heard that Sutlej and others are sacred too; nobody goes to bathe in them to wash his sins away, as is the case with the Ganges. If the mere occurrence of the name of the Ganges in the Veda makes it a sacred river, there is no reason why the other rivers mentioned along with the Ganges in the same verse of the Veda, should not be regarded as equally sacred also. No priests erects his stall on the Vitasta or others for worship as is seen on the banks of the Ganges at Prayag (Allahabad), Cawnpore, Hardwar. So the priests themselves do not think the other rivers to be sacred. The sacredness of the Ganges is not due to its name occurring in the Veda, but to pious frauds in order to make a lazy living.

Swami Dayanand Saraswati says that these words are the names of certain vessels in the body through which the breath courses, and by regulating which a person is able to produce trance, in which God's vision becomes possible. Hence these nerves are called the Tiratha (sacred places); ferries, from tri: to cross, by which a devotee crosses the ocean of the world to

reach God. It is as persons, after bathing the persons who bathe their houses in the water there the current is proved.

The hymn in Sindu, which also means the Ganges does not also means a sea. The chariot to which a beautiful dress. All this

If derivative spiritual, and it is that should be mostly verses. Sindu comes i and dh is affixed I. 11. It means or whom the world ten vital airs, called Prana, Apana, Vyana, kala, Devadatta, Dhya seated in them, which Atman, God. When the Presence of God the ten senses. The control over the senses,

यस्तु विज्ञानवान्  
तस्येन्द्रियाणि

—He who is wise under control, has his good horses.

विज्ञानसारथिः  
सोऽध्वनः पार

reach God. It is said elsewhere in mythological books that persons, after bathing in these rivers, go to heaven. But the persons who bathe in the Ganges or other rivers, return to their houses in the world, & nobody goes to heaven. Hence, even there the current belief in the sanctity of these rivers is not proved.

The hymn in which this verse occurs, is addressed to Sindu, which also means a river of the Punjab, but which the Ganges does not join, which is here supposed to be. It also means a sea. The hymn represents it as seated in a chariot to which a beautiful horse is yoked. It has a beautiful dress. All this throws a doubt upon the received sense.

If derivative meanings be used, the hymn becomes spiritual, and it is the derivative meanings of words that should be mostly used to get a correct sense of the Vedic verses. Sindu comes from syand : to move. Ya is changed to i and dh is affixed according to grammar—Unadi Kosha, I. 11. It means one in which things move. It is God in whom the world moves. The ten rivers here are the ten vital airs, called the Pranas, whose Sanscrit names are Prana, Apana, Vyana, Samana, Udana, Naga, Kurma, Krikala, Devadatta, Phananjaya. The human mind, Atman, is seated in them, which fall into the Great Atman, Parama Atman, God. When the Atman can control them, it reaches the Presence of God. These ten vital powers preside over the ten senses. The controlment of the Pranas secures control over the senses, indriyani. Says the Kathopanishat :

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सद्दवा इव सारथे ॥

—He who is wise and ever of composed mind or will under control, has his senses under control as a charioteer has his good horses.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान् नरः ।

सोऽध्वनः पारमाप्नोति तद् विष्णोः परमं पदम् ॥

He whose driver is the knowledge of God, and whose will is under control, reaches the end of the path. It is All-pervading God, Vishnu's supreme state. In plain words, that man is wise who acquires the knowledge of God and then controls his senses which lead him astray in the world. The world is a path to heaven. If a man leads a good life in the world, he secures heaven, where the mind sees God face to face. Thus mythology fails to grasp the spiritual sense of the Vedas.

The verse in question means : O Ganga, &c., subserve my prayer (to God) & bear it (each of you). The powers of the mind are here addressed in apostrophe by the mind to assist in carrying out the prayer into effect, which is done when each does its task properly. The prayer is to go to God. The senses and powers of the mind are required to co-operate in accomplishing the object. So we should not expect salvation from inanimate objects.

We should never have got this truth of our religion, had Swami Dayanand Saraswati not thrown open the door to the knowledge of the Vedas to all the people that wish to know the golden truth of these hoary spiritual books. Mythologists denied other people's right to know the religion of the Vedas. To refute them, Swami Dayanand Saraswati quote the verse 2, chap. 26 of the Yajurveda : ययेमां वाचं कल्याणीम् आवदानि जनेभ्यः । ब्रह्मराज-  
न्याभ्यां शुद्राय चारणाय च इवाय चारणाय । प्रियो देवानां दाक्षिणायै दातुर् इह भूयासम् । अयं मे कामः समृद्धताम् उपसादौ नमः ॥

He says the purport is that God commands that the Vedas are to be studied and taught by all men. Thus, as I preach this blessed speech (of the Vedas) to all the people for their good, so you should also do it. If it be objected that the word janebhyah means the twice-born, it is replied that the latter part of the verse contradicts it. Thus, the verse proceeds to point out whose right it is to study and listen to the expounding of the Vedas. The gospel of the four Vedas is to

## MARRIAGE.

be attended to by all, shyas, Shudras, people, people, servants and good to all without learned for giving you all, even the to all for their good accomplishment of well accomplished. I have revealed the Vedas to all. They always are in spirit of all, and I have the import of the of the Vedic for all

The Vedas enjoy

Marriage

before the elders and place of worship. Sa

गृष्णामि ते सौम-  
भगो अयमा सवि

—O maiden, I clasp thee,) for success in poses सौमगत्वाय, स जरदृष्टिः with सह मे with thee and mutual God भगः, the Judge सविता, the Supporter men देवाः have given ance of domestic du so that if we violate be punished by God

be attended to by all, that is, the Brahmanas, Khatriyas, Vaisnyas, Shudras, people lower than the Shudras, or sub-urban people, servants and their children. As I the Lord God do good to all without partiality to any, and as I am dear to the learned for giving away all things to the people, so should you all, even the learned, preach the teachings of the Vedas to all for their good. You should do so as to add to the accomplishment of this object. Let this blessed object be well accomplished. All joy is referred to me. So you should obtain joy. I have given this blessing to you. As I have revealed the Vedas for the good of all people, so you should do good to all. There should be no deviation in this. As I always act in strict conformity to impartiality for the good of all, so shall I be much pleased if you do the same. Such is the import of the Vedic verse, which declares the religion of the Vedic for all people.—Swami Dayanand Saraswati.

The Vedas enjoin monogamy : man and wife should live in wedlock till death. Marriage is called the clasping of hands, which is to be made before the elders and superiors of the marrying parties in the place of worship. Says the Rigveda, X. LXXXV. 36,—

गृण्णामि ते सौमगत्वाय हस्तं मया पत्या जरदृष्टिर्यथासः ।

मगो अर्यमा सविता पुरंधिर महं त्वादुर्गाहपत्याय देवाः ॥

—O maiden, I clasp गृण्णामि thy ते hand हस्तं, (that is, I marry thee,) for success in rearing children and other human purposes सौमगत्वाय; so that यथा thou mayest be आसः old जरदृष्टिः with सह me मया, thy husband पत्या, (and I may grow old with thee and mutually enjoy a virtuous life.) The Almighty God मगः, the Judge अर्यमा, the Producer of all the world सविता, the Supporter of all the world पुरंधिः and all the learned men देवाः have given अदुः thee त्वा to me महं for the performance of domestic duties गर्हापत्याय । They are our witnesses, so that if we violate the sacrament of marriage vow, we may be punished by God and learned men.

After marriage, the married couple should live as enjoined by the Vedas :—Rig. X. 85. 42.

Husband and wife as companions.

इहैव स्तं मा वियौष्टं विश्वम् आयुर् व्यश्नुतम् ।  
क्रीडन्तौ पुत्रैर्नपुत्रैर्मोदमानौ स्वे गृहे ॥

—O man & wife, both of you should live स्तं here इह एव in the house together ; never मा on any account be separated वियौष्टं either by quarrelling or by travelling. Thus they should practise virtue by the grace of God & enjoy व्यश्नुतम् life आयुः of 100 विद्वं years full of many pleasures क्रीडन्तौ in their स्वे house गृहे, being blessed मोदमानौ with sons पुत्रैः and grandsons नपुत्रैः. It is evident from these verses that one man or woman should have but one consort at a time. Both of them are called dampati (dual number : the master & mistress of a household. The bride was

Majority age marriage.

not a mere ignorant girl, but a fully developed woman, well trained in the management of servants & cattle of the household. Thus she is called व्यक्ता vyakta : fully developed, Ib. 21. The elders of the bride tell her : We put thee with thy husband in a place which is the home of truth & the abode of righteous actions. Go to your husband's house & be the mistress of the house. Be the mistress of all & exercise your authority over all in that house. Let children be born unto thee and blessings attend thee there. Perform the duties of thy household with care. Live together with thy husband and exercise the authority in thy house till old age. The members of the household address her : Do good to our male and female servants and to our cattle. All this shows that fully grown-up men and women were married by choice with the consent of their parents or elders.

Marriage covenant.

The covenant of the married parties runs thus:—

The bridegroom addresses the bride & vice versa: The Lord may protect thee. By faith thou art my wife and I am thy husband. I shall protect thee. May the Lord let thee live with me a hundred years ! Being fully convinced of the prosperity of the family, I imprint thy form on the

tablet of my heart. I alone, but share it with senses & so art thou. I accept thee, & I thee. In the Rigveda, I am like (that is, complement of) us both produce children they live long ! May we live with each other, & continue hundred years ! (The

In this connection the verses Nos. 40 and 41 are interpreted. Thus, Gandharva accepts the bride is the fourth to accept Gandharva, Gandharva to me with wealth and three gods marry a wife. Now, this is absurd. The word pati derived from form is patni. Some say Agni a priest. Then the first protector, the king when married, the husband with a man. Thus be their social and political civilisation. Both were had four persons to

A prayer is made. Ten children only are to be begotten at the utmost.

be the limit possible begets sons and daughters upto 45 years of the age at 25 and to beget

tablet of my heart. I shall never enjoy anything by myself alone, but share it with thee. I am in full possession of the senses & so art thou. With the sound understanding thou acceptest me, & I thee. I am like the Samaveda & thou art like the Rigveda, I am like the sun and thou art like the earth, (that is, complement of each other), let us both marry. Let us both produce children. May we get many children! May they live long! May we be endeared to each other, pleased with each other, & contented with each other. May we live a hundred years! (The Sama & Rig Vedas make one Veda.)

In this connection it is not incompatible to mention that the verses Nos. 40 and 41 of this nuptial hymn are wrongly interpreted. Thus, "First Soma accepts thee; then Gandharva accepts thee; Agni is thy third lord; the son of man is the fourth to accept thee (40.) Soma gave this maiden to Gandharva, Gandharva gave her to Agni, Agni has given her to me with wealth and progeny." It means that no fewer than three gods marry a woman before she is married to a man. Now, this is absurd. No maiden bride comes with progeny. The word *pati* derivatively means a protector, its feminine form is *patni*. Soma means the father, Gandharva a king, Agni a priest. Then the verse would mean: The father is the first protector, the king the second, the priest the third, and, when married, the husband the fourth. The same is the case with a man. Thus both men & women were well protected in their social and political rights by the constitution of the Vedic civilisation. Both were equally honourable citizens. Each had four persons to back. There was no wife-beating then.

A prayer is made to God to bless the married couple with ten children only are to be begotten at the utmost. ten children, so that a family may contain ten sons & eleventh the father. It seems to be the limit possible of the production of children. If a man begets sons and daughters alternately, he will have ten sons upto 45 years of the age of his wife, who is supposed to marry at 25 and to beget a child every year. At 45 the procrea-



Swami Dayandand Saraswati is of opinion that among the upper three classes there should be no re-marriage after the death of the consort in the existence of an heir. But in the absence of any issue, re-marriage is allowed till the birth of an heir or heirs, when the re-marriage dissolves. He allows re-marriage for life to the fourth class. His argument gathers strength when he says that the three higher classes, learned and able to do good, should devote their learned life to the advancement of civilisation or sciences and arts. Their object of life should not be animal propagation only. The fourth class is unable to derive pleasures from learned work on account of its ignorance. Its pleasure is animal. Also, it is much wanted by the intellectual class. Thus, one engineer, for instance, will require one thousand labourers to make a canal. Therefore the ignorant class is allowed re-marriage to supply labourers.

Here a question crops up. Is marriage for procreation only, or is it for pleasure also? As far as our scriptures are concerned, they regard marriage for producing children only. Being written by ascetics and philosophers, they take a very serious and sombre view of the world. Our sages were more austere than the stoics and quakers of the west. Free-thought, which now leads the van of science in Europe, takes a different view of the world and asserts that marriage is for pleasure also. I can not shut my eyes to this truth in nature. But the pursuance of either of these views alone is injurious to the cause of humanity. Let us follow the golden mean. So much for the living.

The disposal of the dead is either by cremation, burial, or by drowning. Of burial, the 11th verse, Mandala 10, Sukta 18, says: O earth, raise up above him good things, give him consolation. As a mother covers her child with the hem of her clothes, so do thou cover the deceased.

For cremation, see the Rig. 10 M. 17 S. 13 V.—O Fire,  
 Cremation again grow him whom thou hast burnt.  
 Water or vegetation may be arranged  
 here. (It means that near the crematorium there should be  
 water and trees for the comfort of all.) O fire, carry him to  
 heaven by the form which gives happiness.—Rig. X. xiv. 4.

Of drowning the dead, we read—

O God, let the water the mother, (like the bark) purify  
 us! Let it purify us by running! Let  
 Drowning the divine water of mercy wash away all  
 sin! Being thus purified, I ascend to heaven. Rig. X. xvii. 10.  
 Living near great rivers or seas, the people drown their dead.  
 So much for the disposal of the dead.

The covenant of marriage (see page 186) & the behaviour  
 of family members (see p. 159) show to an  
 Woman's place in the Veda intelligent reader of the Vedas that woman  
 enjoys equality with man in social & spiritual rights & privileges.  
 As she is to observe the vow of studentship, it is quite evident that  
 she is entitled to study the Vedas. If it be said that she was  
 in the time of the Vedas taught something else than the Vedas;  
 for studentship or Brahmacharya means unmarried life only;  
 it is replied that derivatively there is no whisper of unmarried  
 life in the word Brahmacharya, which is a compound word,  
 made up of (1) Brahma and (2) charya. Now, (1) Brahma  
 means (a) God and (b) the Veda. In the time of the Upani-  
 shats it also meant the whole world,—God, man, & matter. (a)  
 It comes from brih; to be great or to increase. The word brihati  
 meaning the heaven & earth is also derived from the same root.  
 Brihat means great. So Brahma means God, that is, Great. (b)  
 As God is described in the Vedas or in the common belief, God  
 made the Veda (knowledge), these sacred volumes are also  
 called Brahma. (2) The word charya means going, living, or  
 life, from char; to go, to move, with ya a nominal suffix. The  
 whole word is thus explained: Brahmani (in God or the Veda)  
 charti (he or she lives or moves) sah (he), tasya (his) bhavah

equality or state of  
 means the state of on  
 holy man or reader  
 going to school, it m  
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 God's commandments  
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(2) (a) Manu, the

Woman studied must b  
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 (b) If girls were not t  
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(quality or state of which the suffix is ya). So Brahmacharya means the state of one who moves in God or the Vedas ; i.e., a holy man or reader of the Vedas. In the case of young people going to school, it means studentship ; in that of grown-up people, it signifies holiness or celibacy. But this meaning is produced from the first, as studying or living in obedience to God's commandments produces chastity, holiness and piety in human life. So it is now clear that woman in the Vedic time had to study like man, & she became a seer, as appears farther on.

With regard to the subjects of her study, it is contended that she was taught the Vedas. Well, (1) in those days the Veda formed the whole learning: other departments of knowledge have been evolved from it, as the Sanscrit authors found their subjects on the authority of the Vedas. (a) Religious, scientific, industrial and other miscellaneous books are believed to have their source in the Vedas. Before the development of these subjects, it is plain to see that the Veda must have supplied their place in the curriculum of studies. (b) It is often mentioned at the beginning of every Purana (mythology) that when the degeneracy of man's understanding could not grasp the sense of the Veda, Vyasa wrote the Puranas for degenerate people to teach the religion of the Vedas. Hence, the common people believe that the Puranas are in perfect accord with the Vedas.

(2) (a) Manu, the first law-giver, rules down that the Veda must be regularly studied ; it is the primary duty of a student; other duties, whether studying or doing something else, are subordinate to it. So the study of the Veda was compulsory for all students, whether boys or girls.

(b) If girls were not taught the Vedas, what were they taught instead, there being nothing else than the Vedas then : other sciences and arts were not developed & recorded for study ?

(3) If it be said that the commandments and directions in education refer to man, it is replied that to think so, is ridicu-

ious; for, when a student was ordered by the teacher to tell the truth, to practise virtue, not to be inattentive to the Swadhyaya (study of the Veda), it was not meant that woman should not tell the truth, she should not practise virtue. This meaning, namely, the injunctions of the scriptures are for both the sexes, is still found among the modern. When we teach, Tell the truth, Do good, we mean that both boys and girls should do it.

(4) When a subject refers specially to woman, the exscriptures say so; as, This verse should be pronounced by the wife—इदं मंत्रं पत्नी पठेत् Knowledge, religious & secular, belongs to both sexes.

As the marriage compact endorses the authority of a man's wife over his servants, cattle, nay, over the other members of the household, she must be moving about freely. At marriage the couple talked face to face before the audience. The Vedas order that man and wife should not be separated, i.e., they should go about together. Even in mythology goddesses, queens, the wives of sages, and other classes of women accompanied their husbands in public and went out without a veil, for which there is no Sanscrit word in ancient books. In the Deccan where the manners and customs of the Vedic time still survive in their corrupted form, women do not veil or wear a mask. The well-to-do ladies ride astride on horseback without any veil. In ancient time women went to battle with their husbands and assisted them in fight; as Queen Kekayi supplied arrows to King Dasharatha. As they were nearer the Vedic time, it is plain there was no seclusion of women in that primitive age.

(a) The institution of Brahmacharya or studentship necessarily postponed the marriage sacrament to the time of youth or mature age. No early marriage in Vedic time. It is already mentioned that a girl who had successfully passed the course of studentship, obtained a youthful husband, yu-vanam patim. (b) As the custom of swayamvara: the choice of a husband was then in vogue, a girl must be fully developed to make the choice of a husband.

Not only marriage

Celibacy of man and woman but all, a

Says the Atharvaveda,

सर्वदे । ते त्वा सर्वे गोप्ये  
devas (priests), pitras (e  
apsaras (nymphs), all w  
at ease. This is said of  
are mentioned. The ap  
who led holy life. De  
go on waters or apah.  
pervading God. Hence  
noted to God. It is a  
form. It is generally  
mythical beings. Thus  
celibate life in Vedic tim  
of mythology.

The most convincing

Women Seers

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is give  
nent ladies of Vedic antio  
are called Rishies in Sar  
that of the prophetesses o  
a seer is the seer of 12  
Saras, Saraddha Kama  
Darsajamayah (these  
Yami (X. 154)  
Indrani, (VIII),  
(IX) and other  
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of life.

Not only marriage was contracted at the time of puberty but in some cases persons did not marry at all, and lived holy life, devoted to religion. Says the Atharvaveda, X. ix. 9, देवाः पितरो मनुष्या गन्धर्वाप्सरःसश्च वे । ते त्वा सर्वे गोप्यन्ति सातिरात्रमति द्रुत ॥—Those who are devas (priests), pitras (elders), men, gandharvas (singers) and apsaras (nymphs), all will protect thee. So pass the night at ease. This is said of a cow. Here four classes of persons are mentioned. The apsaras were probably celibate women, who led holy life. Derivatively, the name means those who go on waters or apah. Now, the word apa also means the all-pervading God. Hence it can mean those who lead life, devoted to God. It is always feminine, having no masculine form. It is generally translated as water nymphs, which are mythical beings. Thus both men and women sometimes led celibate life in Vedic time, whose beings are now the subjects of mythology.

The most convincing proof of woman's equality with man according to the teachings of the Vedas is given in the recorded fact, that some eminent ladies of Vedic antiquity are ranked as Vedic Seers, who are called Rishies in Sanscrit. This great dignity is equal to that of the prophetesses of the Bible. Romasha, Brahmavadini, a divine, is the seer of 126th hymn of the first Mandala. Surya Savitri, Shraddha Kamayani (X. 151 on faith), Indra Matarah, Devajamayah (these appear to be the titles of holy ladies) (X. 153), Yami (X. 154), Shachi Powlomi (X. 159), Sarpagagni (X. 189), Indrani, Shashwatya, the wife of Asanga, a son of Angirah (VIII), Sikata Nivavari (IX), Pratardatani Devadasi (IX) and others are named as the Seers of the Vedas. A gentleman who paid attention to this matter, told me that no fewer than 40 women are counted among the seers of the Vedas. Thus no doubt whatever can there be in woman occupying the same position in Vedic civilisation as man in all walks of life.

By way of an example, I quote the hymn of the Rig-veda, Mandala 10, Sukta 125, also occurring in the Atharva-veda, Kanda 4, Sukta 5, Anuvaka 6, to show how these prophetesses' thoughts of God were sublime. I am sorry I can not do full justice to the spiritual learning of this lady divine from my ignorance. The lady seer of this hymn is the daughter of Maharshi Abhrana. Her name is Vak, the teacher of Divine Science, Brahma Vadini. Merging the human soul

At-one-ment in the supernal soul, she sings the glory of the Lord from the God point of view. This sacrifice of the soul at the altar of God is स्वात्मनः सर्वात्मभावः to be one with God, relinquishing the thought of one's little self. The Christian at-one-ment should be explained in this light. It is like a boy who has no thought of his separation from the father. He always says: My house, my horse, which belong to his father. He takes whatever he likes for use. He gives it away as his own. So when a man thus identifies himself with God, his spiritual father, in virtue of his righteousness, doing the will of God and so finding grace in the eye of God, whatever he then speaks or does, comes from God, who ever gives us what we desire in righteousness.

It is said that this commingling of a drop of water with the ocean is like annihilation. When we are lost in God, what is the use of life? Well, we

are not destroyed when we become one with God. The water of the Ganges is not annihilated on mixing with the Indian ocean. Just as the water of the Ganges lives somewhere in the ocean, so must we live somewhere in God's immense empire.

The hymn of St. Vak, a lady divine, is: 1. I dwell in the Rudras (eleven kinds of vital processes), Vasus (inhabitable heavenly bodies), the suns, and all the learned persons. I support the sun and moon, electricity and magnetism, and the twin stars or man, male and female. 2. I am the Queen, dispensing wealth, knowing God, I am the first of gods.

Whatever all of this good of both I make him strong w one who knows all the seers of bright who lives, who hea They fall, who do me and listen to wha to overcome evil or pervade the heaven

This hymn is ne It insists on faith in mortality. It opens What can be more s of God by one of ou

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days when the reli the Mammon of un to Peru. The pra occasionally offer which prevailed w Veda as their com

As is said abo

Theocracy among the priests or Brahmins

Whatever all of them do, they do for me. 3. I myself tell this good of both men and gods or learned men or angels. I make him strong whom I want to save. I make Brahma or one who knows all the Vedas or systems of knowledge and the seers of bright intellect. 4. He, who eats food, who sees, who lives, who hears this gospel, does so by my help. They fall, who do not know me. O man, have faith in me and listen to what I say. 5. I enable the human mind to overcome evil or ungodliness. I make joy for man. I pervade the heaven & earth. 6. I supply the nectar of immortality, & I support the angels engaged in creation, preservation & distribution. I give wealth to one who calls on me, and who heartily prays for immortality. 7. I created the first man who taught spirituality to the world. I (soul) derive my life from the Supreme Being, in which exist all the worlds. I am in touch with all creatures by means of the cause or matter. 8. I pervade all the worlds like ether. This earth & the heaven beyond declare my power.

This hymn is not a bit less spiritual than any in the Veda. It insists on faith in God, whose knowledge alone insures immortality. It opens all the immense universe for man's entry. What can be more sublime and more consoling than this song of God by one of our spiritual mothers?

In a religious book, which the Veda is par excellence, to hunt for subjects which have little to do with religion, is not very easy in these days when the religious idiom is gone out of use, and when the Mammon of unrighteousness walks rampant from Peking to Peru. The prayers and benedictions of Vedic prophets occasionally offer a reference to the manners and customs which prevailed when the people of India believed in the Veda as their common prayer book.

As is said above, the priests or Brahmins were the most advanced people in ancient India. The form of government among them is hinted

Theocracy among the priests or Brahmins

in the Yajurveda, IX, 40 : इमं देवा असपत्नं सुवध्वं महते क्षत्राय  
महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय। इमममुष्यपुत्रममुष्य पुत्र-  
मस्यै विश्व एव वोऽमी राजा सोमोऽस्माकं ब्राह्मणानां राजा ॥

(देवाः) हे विद्वांसः (महते क्षत्राय) अतुलराजधर्माय (महते ज्यैष्ठ्याय)  
अत्यन्तज्ञानवृद्धव्यवहारस्थापनाय (महते जानराज्याय) जनानां मध्ये परम  
राज्यकरणाय (इन्द्रस्येन्द्रियाय) आत्मज्ञानसामर्थ्याय (इमं) यजमानं  
(असपत्नं) शत्रुरहितं सुवध्वं कुरुत । (अमी) ये प्रजास्था मनुष्या सन्ति  
तान् प्रति वदति (इमं) एनं (अमुष्य) पतस्य (अमुष्यै) पतस्यै (अस्यै) प्रत्य-  
क्षायै (विश्वे) प्रजायै एव (वो) युष्माकं राजा (अस्तु) । अस्माकं ब्राह्मणानां तु  
सोमः परमेश्वरः सर्वस्य पिता राजा अस्ति—O learned people, make  
this virtuous man unrivalled so as to enable him to rule excel-  
lently, to enforce justice, to promote knowledge, to govern the  
people, and to uphold religion. O men, who constitute the  
commonalty, this man, the son of so and so, is your king,  
(you are his subjects). Our, the Brahmanas,' king is the Father  
of all (God). Thus a man of respectable  
family having all the virtues required  
of a good ruler, was anointed king of the common  
people. The priests were requested to accept him and to  
recognise no other body's claims so as to leave him alone  
to devote himself to the welfare of the people with regard  
to knowledge, justice and religion. He was to rule over the  
masses. But the priests were not subject to the terrestrial  
authority, being sufficiently advanced to rule over themselves.

The Veda invests royalty in God. Says the Yajur., ch.  
36, verse 8,—इन्द्रो विश्वस्य राजति शं नो अस्तु दिपदे शं चतुष्पदे—The  
Lord God Almighty rules over the world. May He be gracious  
to us, the bipeds & the quadrupeds ! Also, the Rig. says :

इन्द्रो राजा जगतश्चर्षणीनामधिक्षामि विषुरूपं यदस्ति ।

ततो ददाति दान्युषे दसूनि चोदह राजा उपस्तुतश्चिद्वर्वाक ॥

Vii. xxvii. 3—The Lord Almighty is the King of animals  
and men; and whatever exists in the world in various  
forms. He gives wealth to a liberal person. Being prayed  
to, He causes wealth to come to us.

इन्द्रो जयाति न पराजय

इहैत्य ईश्वो बन्धवोप

—The Lord Almighty  
defeated. He is the K  
rious among us ! He  
adored, saluted, and co  
ever honoured in this  
all be honoured.) Wh  
ledge Him to be the  
attends them in all wor

त्वमिन्द्राधिराजः भव

त्वं देवीर्विश इमा विर

—O Lord God, Thou

Thou hearest all ! Th

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Three Assemblies

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I am अपश्यम exp

and अपि those whos

—अपश्यम ! In

authority, spiritual

councils to do all

इन्द्रो जयाति न पराजयाता अभिराजो राजसु राजयाते ।

अथैतत् इन्द्रो बन्धुवोपसर्गो नमस्ये भवेद् ॥ Ath VI. x. 1.

—The Lord Almighty is ever victorious and is never defeated. He is the King of kings. May He be ever glorious among us ! He is to be repeatedly served, praised, adored, saluted, and contemplated. O Divine Ruler, be Thou ever honoured in this kingdom ! (In Thy honour we shall all be honoured.) When men are God-fearing and acknowledge Him to be their King, they know no defeat. Success attends them in all works of righteousness.

त्वमिन्द्राभिराजः भवस्युस्त्वं भूरभिमूर्तिर्जनानाम् ।

त्वं देवीर्विश्व इमा विराजा युष्मत् क्षत्रमजरं ते अस्तु ॥ Ath VI. x. 2

—O Lord God, Thou art the Overlord of all the world ! Thou hearest all ! Thou livest for ever, Thou givest the satisfaction of the desires of all ! Thou protectest all these subjects, endowed with all virtuous qualities. Thy kingdom be eternally Thine ! Here God blesses men and makes over the sovereignty of the world to them.

For the better government of a country, the Vedas ordain the institution of three assemblies, viz., an administrative council, educational department, & judicial assembly. Says the Rigveda—III. xxxviii. 6.

Three Assemblies

त्रिणि राजाना विद्ये प्ररूणि परिविश्वानि भूषयः सदांसि ।

अपश्यमत्र मनसा जगन्वान् ब्रते गन्धर्वान् अपि वायुकेशान् ॥

—O temporal & spiritual kings राजानौ, you should preside भूषय over परिः three त्रि assemblies सदांसि of Two head authorities over परिः three त्रि assemblies सदांसि of spiritual and temporal many प्ररूणि works of the world विश्वानि in the work of government विद्ये ! Going जगन्वान् here ब्रत by the mind मनसा, i.e., contemplating on this matter of councils, I saw अपश्यम experts in administering the country गन्धर्वान् and अपि those whose intellect grasps all subjects ब्रते like the air वायुकेशान् ! In other words, there should be two heads of authority, spiritual & temporal. They should preside over three councils to do all the works of the people. The councils

should be constituted of such persons as are conversant with the administration of the country and of the brilliant intellect and universal experience.

Note.—Vidatha means work of knowledge, here government, which the men of knowledge alone can conduct, from vid : to know and tha a nominal suffix. It also means sacrifice, Yoga. The word gandharva is derived from go : the earth, senses, which becomes gan before dhri : to hold, to rule, and kvan a suffix, of which k is elided, making gandharvan : (nom.) gandharva, a master of the senses or ruler of the land. Vayuksha comes from vayu : the wind or a goer, ka : the head, esha : to rule, so kesh means that which rules in the head or the intellect, which should be all-pervading like the air, hence Vayuksha means a vow, here mind can understand all subjects. Vrita means a vow, here a rule.

The Yajurveda says, XX. 25, that these two authorities, Concord of spiritual & temporal, should work in perfect concord and union so that the people may thrive in their various pursuits. Thus यत्र नृप च क्षत्रं च सम्यचौ चरतः सह । तं लोकं पुण्यं यज्ञेषु यत्र देवाः सहाग्निना—People consider that तं country लोकं to be good पुण्यं & sacred यज्ञेषु where यत्र learned men देवा walk with सह God अग्निना or are God-fearing, & च the clergy नृप or Brahmins, here the spiritual head; & च the army क्षत्रं or Kshatriyas, here the temporal head, who is associated with warriors to enforce the law & to protect the country from inroads, live चरतः in perfect accord सम्यचौ or harmony.

These two supreme authorities, viz., the pontiff, who guards religion and the king, who guards the country, are to possess certain qualifications for their respective offices. The Yajurveda, XX. 5, gives the qualifications of the spiritual head authority

शिरो मे शिष्यो मुखं त्विषिः केशाश्च श्मशानि ।

राजा मे शानो महतं सनादं चक्षुर्विराट् श्रोत्रम् ॥

His good name or good name, his is my

feature, the king is

the heart, immortal

knowledge, the

of various kinds is

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

the word is derived

—He should thus think : The spiritual welfare श्रीः is my head विरः, good name or goodness ब्रह्म is my mouth or face सुखं, glory or piety त्विः is my hair and mustaches or distinguishing features, the king राजा is my life प्राणः or God, dwelling in the heart, immortality अमृतं is my empire सत्ता and virtue विराट—knowledge, veracity and others, which spread light of various kinds—is my eye चक्षुः and ear श्रोत्रम्

Note.—Shri is mythologically the goddess of beauty. But the word is derived from shri : to cut, that is, that which cuts off the sins of man, hence spirituality which removes sin and is the beauty of human beings. So (a) spirituality in himself and among the people should always be before his mind in all matters of the church. It is the beauty of a religious body. (b) Good name or righteous conduct should ever be maintained so as to preface all work. (c) Piety or glory is another merit to claim respect. The word can also mean charity. It is a distinctive mark of the clergy as the hair on the face of man distinguishes him and shows his mature age. So piety in conduct is the maturity of religion in a man. (d) God, the in-dwelling spirit should govern all works of a religious man, that is, whatever he does, he should do for God and to do His will. (e) Immortality or salvation should be the aim of life. It is the home of man. He should try to get it. (f) The word virat means more light. The sources of light are the eye & the ear. The eye is to see the work of God in nature, and the ear to hear the exposition of the Divine Law or book of immortality. here say the Veda, from the pontiff. So the eye and the ear should be well employed in acquiring knowledge and experience. Thus virtues are collectively called shat sampatti : six merits in religious books.

The temporal ruler is called the Raja, meaning one who shines or a famous man. The English word king is Anglo-Saxon cyng, the chief, in Sanscrit a lion. The Raja is the light of a people

to show them what to do and what not to do in the mundane affairs. The Yajurveda, XX. 7 and 8, describes his qualifications. He should thus regard : The army दल is my arms, the senses इन्द्रियं under control my मे hands हस्तौ, bravery or energy वैर्यं, my work कर्म, rule or protection of life and property my मन life आत्मा and breast उरः, the kingdom राज्यं my मे back हृदि, the subjects निजाः my मे all सर्वतः organs अंगानि—the belly उदरं, shoulders अक्षौ, neck शीवाः, loin भीमी, thighs अङ्ग, elbows अरली & क knees जानुनी, that is, he should love the people as he does his organs of the body, he should devote his life to the service of the people. In plain words, to be a king, a man should have control over the army, control over his senses, bravery, devotion to the work of government, so that the people may enjoy protection of person & property. He should love the people as himself.

When the king and the priest are both virtuous and selfless, the subjects thrive mightily and their country hears well abroad, for the Lord dwells among them all. Says the Yajurveda, XX. 10, प्रतियक्षन् प्रतितिष्ठामि राधे प्रत्यङ्गेषु प्रतितिष्ठामि गोषु । प्रत्यङ्गेषु प्रतितिष्ठामि श्वारमन् प्रति प्राणेषु प्रतितिष्ठामि पुष्टे प्रति पावापीयव्योः प्रतितिष्ठामि यजे ॥ The Lord God says : In the kingdom which is governed with justice, I am honoured in the warrior class by its fidelity in the domestic animals, such as horses and cattle, by their health, in all parts of the kingdom by their respective well-being, in all forms of life by its happiness, in the heaven & earth by the felicity of their residents. When all creatures are happy & well protected, God dwells in their country & He is honoured in their contentment. The king of such a well-governed country prays : Yaj. XX. 50,—

Prayer for the peace of a country

आतारम इन्द्रम् अवितारम् इन्द्रं इवे इवे सुहवे अरम् इन्द्रं हवामि शकं पुण्ड्रतम इन्द्रं स्वस्ति नो मघवा आत्मिन्द्रः ॥  
—I invoke the Almighty God, Protector, Preserver, well-adored, heroic, omnipotent, and worshipped by all. May the Almighty and all-wise God give us rest !

The king who w  
or  
Coronation of the king  
co  
to the coronation cer

1. O king we a  
firm (in governing th  
be their king ; may t

2. Be herein t  
thy exalted position,  
Almighty God Ind  
up the reins of thy

3. Almighty  
firmly with perman  
to him, and may th  
for better governm

4. As the he  
mountains are per  
permanent may be

5. King Varu  
uphold thy kingdon  
the God adorable, 1

6. As we eve  
heaven with perma  
God Indra make  
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Note.—Hon'ble  
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Yes : the people w  
The last verse of t  
to be paid to the k  
God. We can not  
developed in the  
or Section 1,

The king who was chosen by a people unanimously, was crowned by the priests in behalf of the country. The following hymn appertains to the coronation ceremony :—

1. O king we accept thee, be the ruler among us, remain firm (in governing the country), all the people wish thee to be their king ; may the reign never pass away from thee !

2. Be herein the empire our ruler, never swerve from thy exalted position, but be firm like a mountain. Like the Almighty God Indra in heaven, be thou firm here, & take up the reins of thy government.

3. Almighty God Indra may always uphold this king firmly with permanent blessings. May the Father be gracious to him, and may the Lord of the world speak to him kindly (for better government) !

4. As the heaven and earth are permanent, as these mountains are permanent, as all this world is permanent, so permanent may be this king of our people !

5. King Varuna, the Lord amiable, may permanently uphold thy kingdom, the Great Lord God, the Almighty God, the God adorable, may make thy rule permanent !

6. As we ever approach the presence of the Father in heaven with permanent offerings, so may the Lord Almighty God Indra make all thy subjects bear thee the offering or tax (for the support of thy authority) !—Rigveda, X. 173.

Note.—Hon'ble Mr. Maynard, a Financial Commissioner of the Punjab Government, asked me if there was regular taxation in the time of the Vedas. In other words, Is there any reference to regular taxation in the Vedas ? Yes : the people were to pay it like offerings to the Deity. The last verse of the above hymn shows that it was called Vali to be paid to the king as willingly as people give offerings to God. We can not expect details in a religious book. It is developed in the Code of Manu. However, the hymn 4, Anuvaka or Section 1, Kanda 3 of the Atharvaveda refers to the



written in those languages which were spoken and understood by their believers. The Bible, for instance, was originally written in Hebrew, because the Jews or Hebrews spoke Hebrew, a Syrian language. When the Christian apostles preached in Greece, they wrote it in Greek. They translated the Bible into Latin for the Romans, whose language was Latin. Wycliffe translated it into English (1371), for the English could not understand Latin. Thus there must have been a time when the Vedas were intelligible enough to their believers.

When a religious book ceases to be understood, for spoken languages are rapidly changing, and Unintelligibility leads to corruption an interval of a few centuries makes its initial language a dead one, its believers are left adrift in the surging sea of uncertainty and doubt. The greed of priestcraft soon supplies its place with books, which profit its purse and pleases the fancy of its flock. The old book is then worshipped as a fetich, encircled with new compeers. Religion becomes hydra-headed and rots in corruption, till the human reason rebels and begins to demolish the fabric of fancy, on the ruins and of the material of which she erects a new temple of God, whom the people see face to face, so to say, from the dispersion of the clouds of incense, raised by fancy and superstition. Luther sounded the death knell of papacy in Europe, and Swami Dayanand Saraswati drove a nail into the temples of mythical faiths in India. In both cases the reformers resorted to the primitive books to be interpreted by the light of reason. The late Mr. Ranade advised me, when at Lahore, to translate the Vedas in a progressive sense. Fortunately, the language of the Vedas is susceptible of great elasticity, being very comprehensive. Its revival is the only means of restoring our religion to its pristine purity; for, it was first taught in that language.

The Vedic language is not quite different from Sanscrit. In fact, it is the primitive Sanscrit. It is the original simple

form of popular Sanscrit, which is, as it were, its corruption. It is easier to learn the Vedic than the popular Sanscrit. The former is learnt by reading the Veda with a very slight knowledge of Sanscrit grammar; while the latter is mastered by a hard study of voluminous commentaries on Sanscrit grammar, which consumes many a year of a student's life. So, it must on no account be thought that they are two different languages. Here they are called by two names. But they are one and the same. They who are conversant with English, may regard them as they do Shakespeare's language & Milton's language. As some expressions of Shakespeare are not found in Milton, so are certain grammatical forms of the Vedas not met with in post-vedic literature. As *ashvebhih* (by horses) is Vedic or *arsha*, that is, belonging to the Vedas, & *ashwaih* is modern Sanscrit, called the *Bhasha*, that is, the people's (*loukik*) language in Panini, the last great authority on Sanscrit grammar. Thus Sanscrit contains two kinds of the applications of words, the one employed by the seers of the Vedas in certain cases, and the other used by the Sanscrit-speaking people.

Some peculiarities are noticed to show the plastic nature of the Vedic Sanscrit and its superiority to the modern Sanscrit idiom. In Sanscrit, the parts of speech are the *nāma* (noun), *akhyata* (verb), *upasarga* (preposition) and *nipata* (conjunction). The noun includes the pronoun (*sarva nāma*) and adjective (*visheshana*). It has eight cases, each having three numbers. The verb has eleven tenses and moods, whose formation necessitates the division of terminations into two kinds, namely, *sarvadhātuka* and *ardhadhātuka*. The former contains ten classes of conjugation, to know which correctly a careful study of the chapter on roots, *dhatu-patham*, is very necessary in the later Sanscrit.

Double forms in the Vedas.

Now, with regard to the Veda, the *Ashtadhyayi*, Panini's grammar, says, *उद्देश्यमयथा* III. iv. 117,—all forms, whether of the noun or of the verb,

are made in two ways in the Veda. But in the ordinary Sanscrit, it is not so. They are made in one particular way. Therefore the popular Sanscrit is not so comprehensive as the Vedic Sanscrit. Thus, of the noun, ऋजवः सन्तु पन्थाः, also पन्थानः,

Nouns i.e., two forms of the plural of path are found. परमे व्योमन् for व्योम्नि (in the heaven), here the 7th case termination is dropped उभा यन्तरा for उभौ यन्तारौ, here आ is substituted for the dual. नामा पृथिव्याः for नामौ वसन्ता येजत for वसन्ते, here अं is substituted for the 7th case, जनासः for जनाः । देवेभिः for देवैः, here the plural is made with jas and asuk, and jas, i.e., as & as, & as (the plural of the plural), janas, janasas (men), devas, devasas. देवेभिः and देवैः the plurals of the 3rd case (by gods). युष्मे and यूयं (you) are two plurals of त्वं Thus the Vedic Sanscrit enjoys great liberty in grammatical forms to meet the requirement of its metre.

Regarding the verb, all the roots are sarvadhātuka and ardhadhātuka. The sarvadhātukas take some Verbs. letters (connectives : vikarana) before the terminations of tenses, as in vārdhayati (he increases), vridh is the root, aya is a connective and ti a termination. The ardhadhātukas take the terminations directly ; as, vārdhati. The Veda makes the forms of all verbs in both of these ways, and makes no distinction of roots above mentioned ; as, हन्ति and हनति (he kills), दाति and ददाति (he gives). Also, a great latitude is observed in the use of tenses. The Veda employs eleven tenses & moods; while the popular Sanscrit uses ten only. The tense, called लृट् (late) is peculiar to the Vedas. It is not found in the popular Sanscrit. These tenses are लृट् (present), लिट् (past), लृट् (future), लोट् (imperative), लेट् (a Vedic tense, used for the present, past, future, potential, benedictive, not found in the post-vedic Sanscrit), लङ् (past), लिङ् (the potential विचिलिङ् and benedictive आशीलिङ् mood), लृङ् (aorist, used as past and present) and लृङ् (subjunctive). Of these, लृट् लृङ् लिट् are used in all tenses. लिङ् and लेट् are used in prayer. Leaving out late, of these tense terminations,

as said above, are of two kinds, viz., sarvadhātuka, which are lat, lote, lang, vidhiling, and lung; and ardhadhaluka, which are lit, lut, lrit, ashirling, and lring. In the Veda, no such distinction is made. Both these kinds are used; as, अगच्छत् (लृङ्) he came, अकरोत् and अकारिषत् (लृङ्) I did, अगच्छन् अगच्छन्त they went (लृङ्).

The Vedic tense late has six forms for every number!

The Late tense.

Take, for instance, the root *tū* to cross. To form the late, e, sip and at or a at are optionally added to roots before terminations; as, tri-e-s-a-ti, tar (ri becoming ar) tare shati. The a is optionally long, s changes into sh after e. Then the final e is optionally dropped. So we have III Person Singular, तरति, तराति, तरत् तरात्, तरिषति, तरिषाति, तरिषत् तरिषात्, तारिषति तारिषाति, तारिषत् तारिषात् II Person Singular, तरसि, तरासि तरः तराः, तरिषसि, तरिषासि, तरिषः, तरिषाः, I Person Singular तारमि, ताराम्, तरिषामि, तरिषाम्, तारिषामि, तारिषाम्. The Dual and Plural forms are to be made likewise. The s or visarga of the First Person Dual and Plural is optionally dropped; as, कर्वाव or कर्वावः, कर्वावम् or कर्वावम्. These were the Parasmai padi forms. In the Atmane padi forms the a of the dual is replaced by ai; as, mantraiṭe, mantraiṭhe.

15 forms of the infinitive mood.

We read in grammar, तुमर्थे से, सेत्, असे, असेत्, कसे, कसेत्, अज्ये, अज्येत्, कज्ये, कज्येत्, शज्ये, शज्येत्, तवे, तवेत् तवेत् are the 15 forms of the Infinitive mood.—Ashtadhyayi III. iv. 9. As वक्षे, पथे, जीवसे, प्रेथे, श्रियसे, उपाचरय्ये, आहुवय्ये, श्रियय्ये, पिबय्ये, मादय्ये, पातय्ये, सूतये, गन्तये, कन्तये, हस्तये।

Derivation or word-making.

In the formation of words, a great many suffixes are used, which can be better known from the Ashtadhyayi from its 3rd to 5th chapters.

There is one important peculiarity with regard to the Prepositions, which in the ordinary Sanskrit are used before verbs; but which in the Vedic

Sanskrit are detached from verbs; as, प्रणो यच्छत् अयमा In the

... supplied ... Ath. II ... supplied

... A ... O Ratri on ... Here a ... with आ

Also, there are ... to ... Expletives. S

ordinary or popular the Vedas are in poor vocabulary and one Many of these peculiarities are a tical license. Thus, nouns; as, स्याच्चन्द्रमस termination is elided learnt from the gran

It may be here before Panini, are not of the Vedas only may only be done by pat can be called ours, in the Vedas. It is not got that zeal for alone make us a nation heart of Dr. Goldstuck who was taught Sans was his constant com with Sanskrit, amuse Sanskrit, Those wh

ordinary Sanscrit it should be प्रवृत्तु. When a verb is to be repeated, it is omitted and its preposition only is used; as, प्र मागः प्र वृहस्पतिः । प्रवृत्तु should be repeated with प्र. Also, sometimes a preposition is used without any verb, and then an appropriate verb is to be supplied to make out the sense; as, आ मा उदे च पोषे च रात्रिः.—Ath. III. II. 7. Here आ is without a verb, so the commentator supplies आस्थापय; for, the rule is उपसर्गानु-तेर्योऽन्वयात्साधारः.—A preposition only being used, a verb is supplied.—O Ratri or Benefactor, establish me in health and protection! Here establish is supplied, as it gives a correct sense with आ.

Also, there are many expletives, as अथ, इ, उ, आ, &c. to make up metres. Thus the Vedic

Expletives. Sanscrit is more comprehensive than the ordinary or popular. The reason appears to be that the Vedas are in poetry, and if a language contains a limited vocabulary and one way of derivation, a poet is handicapped. Many of these peculiarities fall under the heading of the poetical license. Thus, the lengthening of a vowel between two nouns; as, स्यात्तन्मसौ, मित्रावरुणौ, in परमे श्वोमन् the 7th case termination is elided, and so forth. All these can be better learnt from the grammar by Panini.

It may be here mentioned that old grammars that existed before Panini, are now lost. So a careful and constant study of the Vedas only makes up the deficiency. This work can only be done by patriots. For, we have no language now that can be called ours. This rich & spiritual language lies buried in the Vedas. It is very regrettable to observe that we have not got that zeal for the resuscitation of Sanscrit, (which can alone make us a nation), which was seen in full blaze in the heart of Dr. Goldstucker, of whom my teacher, Mr. Eliot, who was taught Sanscrit by the Doctor, remarked that Sanscrit was his constant companion, he used to talk of Sanscrit, dine with Sanscrit, amuse himself with Sanscrit, and sleep with Sanscrit. Those who have seen the Doctor's Panini will

appreciate the Doctor's colossal scholarship of Sanscrit. In Panini, he refutes Prof Max Muller's theories with regard to Sanscrit. So much for the pre-eminence of Sanscrit as found in the Vedas.

As the making of wine depends on the progress of inventions, such as the manufacture of caldrons, pots, retorts, & the like utensils of metal, clay, glass; and on the development of science and arts, such as the knowledge of malt, barley, mahua fruit, molasses, tarhi or cocoa and so forth; it is as plain as day that mankind could not have made wine from their want of requisite knowledge & the use of fire in their primeval state, when they were near the creation of their species. The evolution theory of modern science, making them allied in origin to the anthropoid apes, such as the chimpanzee, gorilla, ourang outang, leaves very little room to doubt that the human beings were teetotalers or total abstainers from wine from their natural ignorance of the thing. As the Veda is the record of the spiritual thoughts of men that existed in the beginning of the world, it is not difficult to believe that the true religion of the Veda can not enjoin the drinking of wine or the use of spirituous liquors for the purpose of exhilaration.

But this blessed state, that is, freedom from evils, for which we pay dearly in our untold sufferings, could not be long continued in the existence of progressing knowledge. All kinds of infernal inventions ushered the use of wine for the pleasures of the world. So the Vedic verses which refer to the advanced state of human beings, reveal a state of society, in which flesh-eating, wine-drinking, gambling, and whoring were prevalent, and which were consequently forbidden for human well-being. Thus the Atharvaveda, Kanda 6, Sukta 70, which has three verses only, says in effecting a cow's love to give suck to her calf, "O cow, unkillable that thou art, let thy mind be attached to the calf as that of a man (who eats flesh) to flesh, (who drinks wine) to wine,

Again, Ath. K.

~~The~~ man having CO

Note.—Mani m  
God is the first th  
the meaning becom  
or divide. We d  
Sura means water  
We give in charit  
grain. He gives u  
good to learned me

Another word  
drinking, is Soma  
mandalas of the Rî  
for instance, पिबा सं

Soma : wine. स्व

त्वं नु माहृतं गणं गिरि

—I quickly invoke

(who loves gambling) to gambling, and (who is lusty) to a woman."

Note.—The word *ni hanyatam* means *prahwi bhutam astu* ; let it be called or bent upon, said of the heart.

Thus the verse shows the prevalence of drinking among the people of those days. Gambling is forbidden in the Rigveda, mandala 10, sukta 36. The question of flesh-eating will be considered farther on. Here the question of strong drink is under investigation.

Drinking. In the Ath., K. 9, S. 1, verse 18, the word *sura* : wine occurs. The verse means : Whatever sweetness (*madhu*) or pleasure is found in mountains, clouds, cows, horses, and wine poured (in goblets), let it be in me ; i.e., I shall be as sweet and popular in the world as mountains and animals are to the people.

Again, Ath., K. 10, S. 6, verse 5, says, " We give clarified butter, wine, honey, food to him (*mani* : phylactery). He gives blessings to us as a father to sons ; much good the *mani* having come gives to learned men."

Note.—*Mani* means a gem. It comes from *man* : to think. God is the first thinker. So *mani* may mean God, and then the meaning becomes clear. The word *kshat* means to eat or divide. We divide or give in charity—*kshadamahey*. *Sura* means water in the Nighantu. Then the meaning is—We give in charity for His sake butter, water, honey, food, grain. He gives us blessings as a father to sons and much good to learned men on whom His grace descends.

Another word that insinuates that the Vedas permit drinking, is *Soma*. It occurs in many verses of all the mandalas of the Rigveda, and also in the other Vedas. Thus, for instance, *पिबा सोमं मदायक्य इन्द्रस्येनाभृतं सुतय ।*

*Soma* : wine. *त्वं हि अश्वतीनां पती राजा विशामसि ॥*—8. 95. 3

*त्वं वु मास्तं गणं गिरिष्ठां वृषणं हुवे । अस्य सोमस्य पीतये ॥*—8. 94. 12,  
—I quickly invoke that group of winds, seated on mountains,

and sending rain, to drink this Soma (juice of a plant).—  
Sayana I invite that company of mortals, living upon moun-  
tains and satisfying our desires to join us in prayer for im-  
mortality.—Translator.

—O Indra, drink the prepared Soma, brought by the  
gayatri in the form of a dove, for exhilaration with ease. For,  
thou art the king and protector of many people.—Sayana.

O God Almighty, accept this life prepared by us with  
the support of the Vedic knowledge for joy ; for, Thou art the  
protector of immortals and king of creatures !—T.

Note.—Here as elsewhere the expression, Somam piba :  
drink soma, is not suited to the modern idiom of speaking.  
Also, on the other hand, soma does not mean a drink in all  
verses. Soma is classed with great deities, as पवमान सुवीर्यं रयिं  
सोमं रिरीहि. । इन्द्रविन्द्रेण नो युज ॥—Mandala 9, Sukta 12,  
Mantra 9—O Purifying Soma, joined with Indra, give us the  
wealth of good energy ! The 8th verse of the 14th Sukta, 9th  
Mandala, says, O Soma, holding all kinds of wealth, celestial  
and terrestrial, come to us ! Thus it is plain that Soma is a  
deity. But for brevity, it would not be difficult to quote  
verses which are explained mythologically as Soma having  
wives and being as great as Indra and other gods. Soma also  
means the Moon, who has 27 wives (asteroids), the daughters of  
Kashyapa, one of the ten progenitors of creatures. So, if our  
meaning of life or spiritual or immortal life of Soma be felt  
awkward and painful to the mind, its signification of strong  
drink is ten times more awkward, as Soma is a deity, the moon,  
plants collectively, God the father. To drink these beings is  
monstrous. Therefore the meaning of a drink of soma is unten-  
able in the correct interpretation of the Vedas, which are  
spiritual books for aught we know to the contrary.

Then the whole of the 9th Mandala is devoted to Soma.  
The translation of a few verses may perhaps reveal the cor-  
rect meaning of Soma, which is regarded as a sort of wine or  
some intoxicant beverage. The 74th hymn of the 8th Mandala

the god is  
devoted to the  
verb piba  
and not to drink.  
is immortality.

of the Rigveda contains 9 verses, distiches, the 2nd line of each is मध्वः सोमस्य पीतये—to drink the sweet or honeyed Soma. Madhwa can also mean an intoxicant, as madhu means wine. Soma is never satisfactorily explained by commentators. It is said to be the juice of plants. The shushrut (an ancient medical treatise) says it is a plant, rather creeper, which produces two leaves daily for a fortnight, and then drops them off in the same way and in the same interval. But no body has been able to identify it with any plant of the existing vegetable kingdom. Then there is another absurdity in this meaning. The spiritual beings are said neither to drink nor to eat anything. It is unbelievable to think that God the Almighty drinks the juice of an unknown plant to get mighty to kill the Devil, called Vritra, Ahi, Danu, &c. It is human beings that take material food to replenish the wear and tear of the body, but not gods.

Derivatively, Soma comes from su : to bear forth ; savati : he lives with man a suffix of agent. Hence, Soma means life. It is therefore the food of gods or spiritual beings. Mythologically all the gods drink Soma. It is the ambrosia of the Greeks. It is the nectar of life. It is immortality. With this significance, many hymns will become intelligible. Thus the first verse of the above hymn means : O God of truth, of heaven & earth, नासत्या the cause of electricity and magnetism अश्विना, you द्यूय may accept आगच्छत my मे prayer इव, for the drinking पीतये of honeyed मध्वः ambrosia सोमस्य. Plainly speaking, O God, grant my prayer for immortality or salvation. The commentator interprets, O Twin Gods who have no untruth, come to my sacrifice to drink the intoxicant soma or wine ! He makes the gods drink the som, whereas it is the prayer of the devotee to become immortal, literally to drink life. Also the verb पीतये is rendered as patum, which means to protect, and not to drink. So it means for the protection of life, which is immortality.

By the bye it may be mentioned that the words na satya, ashwina, nara, brihati, hari, krandasi, sanyati, tastabhane are used in the dual number. They are the names of the twin deities in mythology, the Castor and Pollux of the Greeks, the physicians of heaven. In the Yajurveda the expression which is often met with is ashwanoh bahubhyam: with the (two) hands of Ashwana. If the deities are two, they should have four hands, and the expression should be ashwanoh vabubhih: with hands of Ashwana (plural). Hence it is plain that ashwana is one deity; but his name is used in the dual in the idiom of Sanscrit; as, ap (water) is always plural and feminine, dara (wife) is always plural, kalatra (wife) is always neuter and singular. In the same way, the words na satya, ashwana, &c. are used in the dual number; but they mean one deity, and not two. Now the word na satya means one in whom there is no untruth. Well, such a being is God. Ashwana means one who goes fast as electricity. In the Veda God is described as having His hand made of electricity, of gold, of the thunder-bolt. Hence, ashwana also means God. Nara means leaders. Well, God leads us in the world. The other words mean the heaven and earth.

So in the above hymn a prayer is offered to God for salvation. But the apparent meaning is, O Twin Deities, come to drink wine! It is absurd, as said above, since gods don't take material food or drink, which wine is.

It is already mentioned that the word sura means water in the Nighantu. It is also derived from su: to produce, to be great with kran a suffix (k dropped), savari: utpadayati: he produces or lives. Hence it means life.

Thus it is shown that the Vedic verses, if interpreted with derivative meanings, and in religious spirit, do not sanction the drinking of wine, nor were the gods addicted to strong drink as is described in mythology. So much for the drink question in the Vedas.

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## Food Question.

When Europeans say that the ancient Brahmins offered cows in sacrifice and ate them, there is no wonder ; for, they are not thoroughly acquainted with the Sanscrit idiom. But when a native says so, who is presupposed to understand his own scriptures, tho' unfortunately it may not be the case, it appears to be the truth, and specially there remains no doubt when Mr. R. C. Datt's History records that there are "frequent allusions to the sacrifice and to the cooking of cows, buffaloes, and bulls (Rigveda I. 61. 12 ; 11. 7. 5 ; V. 29. 7, 8 ; VI. 17. 11 ; VI. 16. 47 ; VI. 28. 4 ; X. 27. 2 ; X. 28. 3, &c.)—Vol. I, p. 65. Also, "In X. 89, 14, there is mention of a slaughter-house where cows were killed, and in X. 91 14, there is an allusion to the sacrifice of horses, bulls, and rams." To explain these verses.

The only relief in this embarrassment is that the author has made no original research in the department of Indian history like Col. Tod ; but he has copied his matter from Europeans' translations. Says he, "I take this opportunity to own my great indebtedness to the volumes of this series (Prof. Max Muller's) which relate to Indian History. I have freely quoted from them—allowing myself the liberty of a verbal alteration here and there ; and I have seldom thought it necessary to consult those original Sanskrit works which have been translated in this faithful and valuable series." This statement reduces the value of this history, for it is a mere repetition of what is said in the Europeans' history of India.

Now, to consider if the above verses of the Rigveda do really contain what this history records, as far as our knowledge goes. This history was written after Swami Dayanand Saraswati's Vedic Commentary. (Vol. I. preface p. vii). Says he, "Among my countrymen, the great reformers, Raja Ram Mohan Roy and Dayananda Saraswati, turned their attention to ancient Sanscrit literature. The first translated a number of Upanishads into English, and the latter published a translation of the Rigveda Sanhita in Hindi."

Let it be borne in mind that Swami Dayanand wrote his commentary long after he had proved in his lectures and discussions which were then known all over India and specially in Bengal, the country of Mr. R. C. Datt, by a great conference convened by Pandit Maheshachandra Nyayaratna & others at Calcutta. The Swami irrefutably proved that there was no cow or horse sacrifice in the Vedas. It is strange that it was not utilised in this history. As it is specially written for young men, the hope of the country, its perusal will destroy their respect for the great patriarchs of India and kill the germs of patriotism and progress in their tender and virgin mind. It is therefore necessary that those verses should be translated for the information of the public to correct the wrong ideas propagated by the above history, namely, that the Vedas enjoin flesh-eating.

Flesh-eating.

अस्माद्दु प्रमरा वतुजानो वृत्राय वज्रमीशानः कियचाः ।

नोर्न पर्थ विरदा तिरश्चेत्यक्षणीस्यपां चरत्यै—Rigveda

Mandala 1, Sukta 61, Mantra 12. It means :

O God, hurl the thunderbolt towards the Demon of Darkness, for Thou art quick in destroying evil and our Lord Almighty, and with the view to make water of rain flow on the earth, strike its parts slantingly like those of land. In other words, O God, strike the clouds with lightning so that rain should descend on earth as Thou strikest mountains with lightning when large boulders fall rolling down. Here Sayanacharya who is followed by the European Sanscrit scholars, translates as pieces of the cow. Now, it is admitted by them that the Veda is sublime in its description of nature. But what sublimity is there in comparing the severance of nimbus clouds with electricity to cause rain to the cutting of a cow's limbs? It takes away the mind from the grand aspect of nature and turns it to the most disgusting paltry thing as a beef steak is. But if the comparison be instituted between the parting of clouds and cutting large pieces of earth on the fall of lightning on mountains causing terrible landslips, it is both magnificent and awe-

impressing, which chastens the mind and fits it for the worship of God, which is the chief object of the Vedas. Therefore, Sayana's translation "like the pieces of the cow" of the phrase, *gor na parva*, is wrong.

Also, the two preceding verses describe the greatness of God manifested in the heavens, firmament & earth. Twice the word *gow* : (earth) occurs. Then the question is, Why should the word *gow* not be taken in the same sense again, viz., the earth? The word *gow* means in Sanskrit a cow, the earth, senses, a river, in fact, whatever goes. Here all these meanings except the earth are inappropriate. The disgusting sight of killing a cow is against the rules of sublimity. The other meanings have no occasion. Hence the meaning of pieces of land which slip down on the fall of lightning in a rain storm is the only appropriate meaning here. Indra in the above verse can mean the sun who strikes clouds down.

Cow-sacrifice. *त्वं नो असि भारताग्ने वशमिच्छामिः । अष्टापदीभिराहुतः ।*

—Rig. II. vii. 5. It means: O Glorious Providence, Thou art invoked by our women and men with the *gayatri* metres of eight syllables. The history does not give its own meaning.

The commentator mistranslates *ashtapadibhih* by pregnant cows. His rendering which is taken by the Europeans, is —O God, Thou art sacrificed with our barren cows, bulls, and pregnant cows. Now this is a very materialistic mode of worship and smacks of modern ignorance of ancient philosophy. The Vedas enjoin spiritual worship. All the hymns are addressed to God, expressed in Nature, which is the body of God. The phrase sacrificed with cows has no meaning. God is not sacrificed. But the ignorance of true religion does not mind any kind of inconsistency. The word *ahutah* means called, and not sacrificed or killed. Then God can not be called or invoked by cows. Hence, it means that God is invoked by women, having control over the senses, and by men, doing good to others, as described in Vedic verses of 8 syllables. He says that a cow has 4 feet and its calf in the womb has also 4 feet. The

sum total is 8 feet. So 8 feet or ashtapad means a pregnant cow. How foolish is it? Just as in English numbers means verses, so in Sanscrit pad or metre means verses and padya, poetry. Here 8 feet means a gayatri metre which has 8 syllables.

There are many verses which say God is worshipped with the chanting of gayatri metres. For instance, Yajurveda, XXIII. 33, says, "People propitiate Thee with affectionate feelings and the Vedic verses of Gayatri, Trishtup, Jagati, Anushtup, Pankti, Brihati, Ushnika and Kakup, which are the kinds of metres, used in the Vedas.—

Vedic metres

गायत्री त्रिष्टुप् जगत्युष्टुप् पङ्क्तिश्च ब्रिहतिः ।

वृहत्युष्णिहश्च ककुप् सूचीमिः शम्यन्त्युक्ताः ॥

It is generally seen that Sanscrit poetry hides its true sense under apparently very bad expressions, which experts decypher and bring out very good meanings. The understanding of the Vedas requires spirituality in a man, mere scholastic learning actuated with greed being unreliable and probably incapable of interpreting them.

आ ते अग्न रक्षा इविहंदा सह मरामसि ॥ ते ते मयन्मृक्षण ऋषमासो वशा वत ॥  
—Rig. VI. xvi. 47. It means,—O God, we bring to Thee pure offering with verses and devotion. Let those grown-up men and the verses be Thine!

The commentator interprets the second part as those bulls, oxen, & cows be thy food. When we say, O God, let my son be Thine! we do not offer him as food to God, who, I don't think, eats any thing at all. We here implore God's protection for the boy. In like manner, if, taking the words vasha, &c. to mean cows, the cows are made God's; it is not necessary to suppose that they are killed to serve as food to God. The words probably mean strong men, wise men, and pious men. When God protects these men of a nation, it flourishes mightily.

सखा सख्ये अपञ्चत् त्वमग्निरस्य क्रत्वा महिषा त्री शतानि ।  
त्री साकमिन्द्रो मनुषः सरांसि सुतं पिबत् वृहत्याय सोमम् ॥  
त्री यच्छता महिषाणामथो मादवी सरांसि मघवा सोम्यापाः ।  
कीरं न विद्वे महुन्त देवा मयमिन्द्राय वदहिं सघान ॥

This hymn, v. 29. 8, is a prayer to God, whose power of destroying man's sin is compared to the sun's striking the clouds down to rain. Men have three lights, spiritual, moral and intellectual, with which they worship Him. Removing mental darkness, God infuses tranquillity into the mind. Sins run away as deer from fear. It is the wisdom of God that all the learned men offer the prayer of peace to God, who then strikes down 99 sensual pleasures, the castles of sin, for men's illumination. This is what precedes the above two verses, which are supposed to talk of cooking 300 buffaloes and of 3 cups of wine, called Soma. This abrupt turn from the joyous mood of mental vision to the most cruel act as murder, is altogether unaccountable. The phrase 300 buffaloes and 3 cups of wine must mean some hidden truth. The word which is here taken in the sense of a buffalo (mahisha) means simply great (see the Nighantu—Rigveda dictionary). The word saransi is the plural of sara : a pond. The three ponds in which three times a hundred or a great many sins grow up, are the hands, generative organs, and the mouth. Mahisha means the great demon, called Mahishaswara, who was destroyed in mythology by Goddess Durga, the female form of God.

Now, with these meanings the verse means: The fire of the presence of God quickly burns away a great many sins done by men by its influence when God fills the mind with tranquillity for the complete destruction of sin. Thus there is no cooking of buffaloes in it, although apparently the words with a little perversion of grammar may yield the carnivorous sense.

The second verse may be rendered the same way, namely, —When the three times one hundred places of refuge and three sources of sin are consumed by God, all the learned people invoke Him, who then destroys the Dragon.—Ib. 7.

Thus there is no flesh-eating in this too.

वर्धनं यं विद्वे मरुतः सजोषाः पचच्छतं महिषां इन्द्र तुभ्यम् ।

एषा विष्णुस् त्रीणि सरांसि धावन् वृषहणं मन्दिरमशुमस्यै ॥

—Rig. VI. xvii. 11.

—O God, whom all the pious people worship, destroy a hundred sins in order to see Thee ! The all-pervading Providence cleanses the heart, containing the three sources of sin—desire, anger, and greed,—for which purpose the Deity uses joyous peace which kills the demon.

न ता अर्वा रेणुकादी अश्रुते न संस्कृतव्युपयन्ति ता अमि ।

उल्गायममयं तस्य ता अनुगावो मर्तस्य विचरन्ति यज्वनः ॥

—Rig. VI. xxviii. 4.

This hymn begins with the prayer that sacred minstrels may come to the house of a sacrificer and do him good, &c. Here the sacred singers are called gawas : which also means cows. But this meaning is not applicable here ; for, these gawas are taught by God to be singers & sacrificers, which evidently means prayers or sacred songs. It is the belief of all religious men that sacred songs were inspired by God. So it is said in the 2nd verse of this hymn : इन्द्रो यज्वने शृणते च शिक्षति—God teaches the sacrificer or worshipper and the humble singer of His glory. He gives them wealth, &c. The 3rd verse says—

न ता नशन्ति न दमाति तस्करो ना सामीमत्रो प्ययिरादधर्षति ।

—They do not perish, nor can a thief steal them, nor an enemy injures them, &c. Now, this can not be said of cows, which die, and which are stolen by cattle-lifters. Thus the word gawas must be taken here in the sense of hymns or prayers. Hence the verse in question means : A low man does not appreciate them, nor do they go into a murderous heart (which is wrongly taken to mean a killing place). But they fearlessly roam in the large heart of a saint. In other words, the sacred hymns are not liked by the savage, nor by the person who eats flesh, and whose heart is, as it were, a slaughter-house ; but those prayers spontaneously rise up in the godly mind of a pious person. It is on this account that the code of Manu forbids the study of the Vedas after eating flesh. It is said that Sir William Jones used to read Sanscrit with a Pandit before taking his dinner. This was by the bye. Thus gawas which is taken in the sense of cows by the originals of Mr. R. C. Datt

means prayers ; for, it is prayers that never perish, travelling eternally on the endless waves of ether that fills the universe. If Cicero's orations still live in ether, what doubt is there that the Vedic verses sung long long before Cicero are still extant, not only in ether, but on paper in the sacred volume of the Rigveda, published at Berlin ? Who has advised these Europeans to preserve our sacred lore, in which they refuse to believe from reasons best known to them ? Shall I not say that it is God, who, in impelling them against their professed faith to edit the Veda at enormous expense and labour, preserves the knowledge of Him, which is sealed in the Rigveda, the book of immortality par excellence. Wherefore there are no directions to make a slaughter of cows in the Rigveda thus far.

यदीदं पुष्ये सज्जान्यदेवयूतन्वा शुद्धजानां ।

अमा ते पुत्रं वृषसं पचानि तीव्रं सुतं पंचदशं निषिचम् ।—Rig. X. xxvii. 2.

It means, If I collect ungodly people for war who are strong, I cook the drug, called Brishabha, which is invigorative, and at the same time sprinkle the drug, called Panchadasha (Soma), which is tonic, to make them fit for righteous war. Pancha dasha means fifteen. It is a name of the Soma creeper; for, it produces one leaf a day in the bright fortnight, and drops it one by one in the dark.

The word Brishabha means a bull. So I cook a bull can be made out. But the context should be taken into account. The hymn begins with a prayer to make people righteous and to punish the unrighteous. To take the flesh of a bull, is not righteous. Beef is not more invigorative than other kinds of flesh. But a medicine may be so. Hence it means a medicine. It is cooked with another, called Soma, and it is believed the mixture of both produces a healthy effect on the mind, chasing out its wicked tendencies. Also, had it meant flesh, it would have mentioned flesh, and not the whole animal. Nobody now says that he cooks a goat. Persons cook mutton, but not a sheep;

pork, but not a pig. Hence when a word used means several things, that meaning of it should be taken, which fits the context. As the word Brishabha has two meanings, namely, a bull and a drug, and as the context does not so properly admits of the meaning of flesh as it does that of a drug, there is no reason why the meaning of drug should not be taken here. Hence there is no cooking of bulls as is mistranslated by flesh-eating commentators.

अदिना ते मन्त्रिन् इन्द्र द्यान् सुन्वन्नि सोमान् पिबसि वमेवाम् ।

पशन्ति ते ब्रुवन्तां अस्मि तेषां पृक्षेण यन् भववत् ह्यमानः ॥

—Rig. X. xxviii. 3. It means: O God! They produce tonic drugs by means of the sun. Thou drinkest them. They cook the drugs, called the Brishabha. Thou eatest them when Thou art invoked, O God, with the offering of food. What is said of the word Brishabha in the preceding verse, is also true in this verse.

But the verses following also interpret the word Brishabha by the sun. So God's cooking suns and drinking moons (for Soma means the moon) may mean his giving them light and heat, and denuding them as in the case of the moon. Brishabha in a following verse means a human being speaking. So God's cooking men may mean his filling them with His grace to bring about their perfection. Hence at any rate the words do not mean what they now mean, viz, animals, if context is taken into account. The Veda always talks of spiritual things. To make out a history of ancient time and regard it as a chronicle of the doings of ancient Brahmins, is to destroy its utility and make it ridiculous. It simply sings the glory of God as manifested in nature, ever present, most majestic, and altogether indescribable. On this account it is ever true.—HAEFINGER, JANUARY, 14, 1900. Thus all the verses adduced by the Ancient History of Mr. R. C. Datt have been shown to contain no sanction to eat flesh.

Arya Samaj. Some Arya Samaj men got a few books written in support of flesh-eating, which quoted a number of Vedic verse

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Bar, Rajputana, in  
14, Mantra 6—

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तेन गेष्म सुकृत

This is rendered

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in favour of kreophagy. As they are mistranslated from the ignorance of the Vedic idiom and want of the religious sense, it will be a sheer waste of time and nauseate the mind to go over the babbling of childish men, burning with sinful zeal for the ancient robber religions of plunder and conquest. Two or three Vedic verses are here reproduced from the book, published by the order of the President of the A. S. of Jodhpur, Rajputana, in 1894. Thus, Atharvaveda, Kanda 4, Sukta 14, Mantra 6—

अजम् अनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम् ।

तेन भेषम सुकृतस्य लोकं स्वरु आरोहन्तो अभि नाकम् उत्तमम् ॥

This is rendered as मैं जल से और घी से उत्तम गुणवाले अच्छे पार्श्व वाले पुष्टिकारक बड़े बकरा को पाक द्वारा व्यक्त और कमनीय करता हूँ उससे सुखमय उत्तम ज्ञान प्रकाश को आरोहण करने वाले हम सुकृत के लोक को अन्वेष्टन करें—Mansa bhojya Vichara, page 89—I make a good, fat-flanked, wholesome, big goat desirable (to eat) with water and clarified butter. Ascending the light of knowledge made of ease, we may search the region of good works by its means. In plain words, we (Hindus) get knowledge & go to heaven by eating a big goat, cooked with water and butter.

Now to refute it. The writer says on page 296 that उल्लिखित मंत्र स्वामी जी की रीत्यानुसार व्याख्या किय गये—the above verses have been explained according to Swami Dayanand Saraswati's method. Well, it is known to many Arya Samaj men that Swami Dayanand Saraswati never translated the Atharvaveda. Besides, the Swami says that the Vedas should be translated with primary meanings. Here primary meanings have not been used with sense. For instance, aja does not mean a goat primarily. According to the Taittiriya Upanishat, aja means God, soul, and nature, which are regarded as unborn, from a : not, and ja : born. Then divyam means to the Divine, which the flesh-eater translates as of good qualities. Suparnam (accusative) means to God. See the Rigveda : Ashtaka 2, Adhyaya 3, Varga 22, Mantra 46—

True sense.

इन्द्रं मित्रं वरुणम् अग्निम् आहुः

अथो दिव्यः स सुपर्णो गरुत्मान् &c.

—It means, People call God Indra, Mitra, Varuna, Agni. He (God) is Divya, Suparna (nominative), Garutman, &c. All these names of God are explained in the 1st chapter of the Satyarth Prakash, 105 in number. Hence it is a lie to say it is translated after Dayanand Saraswati. Therefore, aja is a name of God (unborn and one who goes or causes motion) and divya (divine or glorious) and suparna (having good wings. The wings of God, metaphorically regarded, are the mind & matter. Su : good. Parna : to please, to be beautiful. Nothing is more beautiful than the mind and matter in the eye of a philosopher. Also, how absurd is it that a man can get knowledge and heaven by eating a fat goat, cooked with ghee? I have translated the whole of the 4th chapter of the Atharvaveda; but it is not printed. However here I give the true meaning of the above verse. I accept God (I shall do the will of God) with all my knowledge and power, who is holy or divine and who shines in the mind & matter, developing to our consciousness with knowledge, so that we may ascend to heaven by the ladder of good works, where there is no pain whatever. All this hymn will be fully explained when my translation is published.

The same book has on page 52—यत्तद्वा उ स्वादीयो यद्वा धिगव  
Hospitality. क्षीरं वा मांसं वा तदेव नाश्रियात्—Ath. 9. 6. 39.

It then explains : जब वेद वेत्ता अतिथि घर में आवे तब उसको खिला कर ही अति स्वादु पदार्थ जैसे कि गौ का दूध दधि माखन घी अर्थात् मधुपर्क और क्षीर मात्र तथा मांस खावे उसके पूर्व कदापि नहीं खावे—When a guest learned in the Vedas comes to a man's house, he should eat delicious food, such as cow's milk, curd, butter, clarified butter, called madhuparka and milk (of any kind) and flesh after he has served it to him (guest), but never before it (the guest's eating).

This verse is the last of that hymn which teaches how

Brahminical method  
of preaching

to serve a learned guest. The householder who entertains a learned guest is

commanded by the Veda not to eat before he has his guest dine. As in the time when the Veda was first taught to the people of India by the Brahmins, called the Rishis or prophets, the people ate flesh as they do now, rather more than at present. The Brahmins preached the religion of the Veda to the ancient barbarians of India. They did not enforce their religion by the sword. But they taught it gradually by persuasion and by mythological tales. For instance, when a Brahmin preacher went to the hillmen, called the Nagas, Serpents (for worshipping serpents, as the old Egyptians did: witness the temple of Serapis--the Lord of serpents), he found them eat flesh, fight one another, rob travellers, and worship an idol or a big stone or tree. The priest being a medicine man and learned in legends, naturally commanded respect. He won them to his faith by telling them: Yes, your god is an incarnation of the Brahman: the Supreme Being, who has made these mountains. This assertion pleased the barbarians. They asked for a book which recorded that extraordinary event. He composed it extempore and gave it to them to keep it in the temple of their god. Here he wrote: Don't eat flesh on the 11th of a fortnight. Don't kill your enemy who has taken refuge in your temple. Cease all fighting on the first and last idem of a month. Entertain guests. Don't eat any thing before he has eaten. As these fellows were flesh-eaters, living by hunting, they found it hard to resist the temptation of eating flesh, richly spiced and buttered. So it is taught in the above verse: Don't eat even the flesh which is delicious or any milk preparation, whose very names water the mouth of an ordinary man.

Those who read the hymn from beginning, will know that the flesh-eater distorts its meaning. The verse does not say, Eat flesh after your guest has eaten it. The first verse says, Don't eat before your guest has taken food. Then the verses that follow, enumerate the different kinds of food. The last verse which the above verse is, says, Don't eat even palat-

able meat before your guest has dined. The verse does not say that he should eat flesh after his guest has partaken of food.

Even in the same section where the above verse occurs, flesh food is forbidden to a guest. Thus, स य एवं विद्वान्मांसम् उप-  
सिच्य उपहरति । यावद् द्वादशाहेन इष्ट्वासुसमृद्धेन अवस्थे तावदेतेन अवस्थे

Flesh-food forbidden.—A learned man who accepts flesh food, is debarred for 12 days from attending a sacrifice (worship of God). Thus the ancient Brahmins, called the Rishis, reclaimed the old barbarians of India from vice to virtue. The fact is given in the family name or gotram of all the Hindus, who are called after the prophets of the Vedas. My gotram or spiritual family name is Vashishata, a seer of the Vedas, to whom the whole of the VII Mandala of the Rigveda is ascribed. Marriage is forbidden in the same gotra or spiritual family. The Vedic seers were all Vegetarians, and so were our all law-givers, physicians, philosophers, astronomers, poets, and other great men and women, whose works are still extant and admired by Tolstoy, Spencer, Lyall Schopenhaur, and Deussen Paul.

The Veda restrains a man from evil doing by and by, so that to practise virtue may be fixed in his habit. It is the settled doctrine of our religion that an evil-doer, however great in other respects, and flesh-eating is an evil-doing in the consensus of opinion of all authentic scriptures, can not obtain salvation (the presence of God, permanent mental illumination). In virtue of his other good works he will go to the swarga (blissful region or paradise). There he will practise Yoga or meditation, success in which will result in salvation or beatification. Thus it is shown at large that the Vedic injunctions, such as, Don't do it at such and such time and place, should not be taken to mean that the thing thus forbidden should be indulged in at other time and place. The question of other occasions is settled in

Salvation by meditation

its appropriate place. So when flesh food is forbidden before a guest's eating, it should not be understood that it should be taken after it.

The general trend of Vedic teachings is for Vegetarian Vegetarianism in the or non-flesh diet. Here are some positive Vedas commandments against carnivorousism :—The whole of the XIII chapter of the Yajurveda forbids the killing and eating of animals. Thus, *पृथिवीं मा हिंसीः* 18—Thou shalt not kill the (inhabitants of the) earth.

*विश्वस्मै प्राणायानाय ध्यानायोदानाय प्रतिष्ठायै चरित्राय । अग्निः त्वा अभिपातु मह्यं स्वस्त्यां छर्दिषा शान्तमेन तय देवतया अङ्गिरस्वद भूवा सीद ।* 19—meaning : For the good of all, for their safety of life and activity, God may protect thee and bless thee with great comfort and joy. Be firm in doing good as Angiras, that is, those sages who are learned, and protect all life.

Here are mentioned some animals by name, to be protected, and not killed, as they are likely to be made victims to necrophagy : *गां मा हिंसीः* 43—Thou shalt not kill the cow. *अर्वि मा हिंसीः* 44—Thou shalt not kill the sheep. *इमे मा हिंसीः* *विपादं पशुम्* 47—Thou shalt not kill the biped. *इमे मा हिंसीः एक शफं पशुम्* 48—Thou shalt not kill the one-hoofed animal.

Thus it is clear as day that the Vedic teaching is against killing animals for food. As the Vedas contain precepts only, their rationale must be searched in the archives of the Reason. They are given in the literature of the Vegetarian Society, Manchester, London (England), Philadelphia, Chicago (America). In the progress of the translation all the verses which are quoted by flesh-eaters, will be explained in their conventional and derivative meanings. So much for food question in the Vedas.

It is a well-known fact that a person imbued with certain ideas & bent upon certain hobbies, finds his own adumbrations of ideas. His case may be explained by another, equally well-known, namely, a jaundiced

Is there war in the Vedas.

man sees every thing yellow, not because that things are yellow, but because there is yellow in his eyes. If a man looks thro' a green glass, he sees every thing green. The same has been the case with Mr. R. C. Datt, the learned author of the Ancient History of India in 3 volumes, taught in the Cambridge University. As he makes out a good case of the description of the ancient Aryans' war with the aborigines of India, the whole chapter of his book on the subject is here reviewed.

Being well ground in the academic years, that the ancient Aryas came from the west or the Roof of the World, situate to the north of Cashmere, as the Mahomedans and Christians in the modern time; and as they made war upon the Indians for the forcible occupation of their country, he naturally came to the conclusion that the ancient Aryas were also foreign conquerors, & that they have left their record in their books, called the Vedas. For, in the old time history or motley of stories was the greatest science with the people. History being easier soon spread all the world over. So all prominent men of old wrote histories. But this was not the case with the sages of India.

The literature of India is well assorted and systematised. Religion, medicine, mathematics, drama, poetry, philosophy, technics, music, astronomy, astrology, palmistry, history and so forth occupy different books. Then these heads are again subdivided. For instance, *BJAGANIT* or algebra has a different book from *TRICONA MITI* or trigonometry. So in religion, spiritual knowledge is separately treated of from ritual & mythological. As the knowledge of the spirit is the queen of science, called *BRAMAJNANAM* or *Brahma Vidya* in Sanscrit, it is given in the Vedas, which therefore are sometimes called the *Brahma* to give their idea in a word. Says the Gita : कर्म ब्रह्मोदमं विद्धि KARMA BRAHMA UDBHAVAM BIDDHI.—Know that works are taught by the Veda. Here *Brahma* means the Veda. Thus the Vedas are the books of spirituality PAL EXCELLENCE.

Says Manu, the Menos of India :

श्रुतिः स्मृतिः पुराणानां विरोधो यत्र दृश्यते ।

श्रुतिस्तु तत्र प्रमाण्यं तयोर्दिधा स्मृतिर्वरा ॥

—Where the Veda or Revelation, the Law, and the Traditions are in conflict, the Veda should be held of supreme authority; but in the conflict of the latter two, the Law should be upheld.

Thus these two testimonies regard the Vedas as the highest books on religion. It is therefore wrong to regard them histories of conquests. On this ground, that the Vedas are spiritual books, and their object is not to record wars and dissensions, for which our ancients had separate books, I proceed to examine as briefly as possible, the translation of those Vedic verses which have suggested the idea of war in the Vedas.

The following hymns are cited as containing accounts of wars with the aborigines :—

I Mandala, 100 Sukta, 18 verse; I. cii. 3 ; I. civ 3 and 4 ; I. cxxx. 3 : I. cxxxiii. 2 to 5 ; I. cxxxiv. 7, 8 ; I. cxxxvii. 4 ; II m. 20 s. 6, 7 ; IV m. 38 s. 5, 18, 9, 10, 13 ; IV m. 28 s. 4 v. IV m. 30 s. 15 v ; V. m. 70 s. 3 ; VI. m. 18 s. 3 v ; VI m. 25 s. 2 v ; VI. m. 47 s. 20 v ; V. m. 29 s. 10 v ; VIII. m. 96 s. 13 to 15 ; X m. 22 s. 8 v ; X. m. 49 s. 3, 6, 7 v. : X. m. 62. s. 10. ; VII. 18 s. VII. 83 s. ; VI, 47 s. VI. 75 s. X 173 s. IV. 4 s. 10.

To begin from the very beginning. The author says :

“Of the wars with the aborigines we have frequent allusions in the Rigveda ; and a translation of some of these passages will give a better idea of these interminable hostilities than any account that we can of them.” - He gives the following instances :—

1. “Indra, who is invoked by many, and is accompanied by his fleet companions has destroyed by his thunderbolt the DASYUS and SIMYUS who dwelt on earth, and then he distributed the fields to his white complexioned friends (Aryans). The thunderer makes the sun shine and the rain to fall.”—I m. 100 s. 18 v. The verse in question is—

दस्यून् शिष्यून् पुरुहूतपदैहत्वा पृथिव्यां शर्वा निवर्हीत् ।

सनक्षेत्र सखिमिः शिवत्रेमिः सनत् सूर्य सनद् अपः सुवज्रः ॥

This translation is not right. The verse does not refer to an earthly war at all. Indra is not a human leader as is insinuated in the above translation. He is God and God only in this hymn. To prove it, I refer the reader to the verse 15th of this very hymn, of which the subject is Indra. It runs thus—

न यस्य देवा देवता न मर्त्या आपश्च न शवसो अन्तमायुः ।

स प्ररिक्वा त्वक्षसा क्षमो दिवश्च मरुतां नो भवति न्द ऊती ॥

It means : May Indra, the Almighty Deity, the bounds of whose power neither the gods, goddesses, mortals nor worlds know, protect us, as he encompasses the heaven & earth with his power !

Therefore Indra means God and not an earthly prince who makes wars.

A correct translation of the verse in dispute appears to be :

— God with his hosts of light पदैः invoked by the world पुरुहूतः having destroyed हत्वा the aggressive inequities दस्यून् and murderous wickednesses शिष्यून् with his powers शर्वा, is glorified निवर्हीत् on earth in his might. He of good power सुवज्रः then gives or makes enjoyable सनत् the sun सूर्य, land क्षेत्र and water अपः

Dasyus are robbers and Shimyus murderers. When they are destroyed by God's power, the world becomes enjoyable.

There is no word for dwelling in the text. To his friends is the dative case, while the text has the instrumental case. There is no word for fleet and the same word is translated twice, first as companions and then as friends, altho' it occurs but once in the text.

2. "Indra with his weapon (the thunderbolt) and full of vigours, destroyed the towns of the Dasyus, and wandered at his will. O holder of the thunderbolt, be thou cognizant (of

our hymn) and cast the weapon against the DASYUS, and increase the vigour and the fame of the ARYA."—1, CH. 3.

It has already been said that Indra means God, & not an earthly prince, as is here supposed. The text and the correct translation of the verse is :

स जातुमर्मा अदधान ओजः पुरो विमिन्दन् चरद् विदासीः ।

विद्वान् वज्रिन् दस्यवे हेतिमस्य आर्यं सहो वधर्यो यज्ञमिन्द्र ॥

—Being the supporter of creatures जातुमर्मा, inspiring faith अदधानः, he सः exists अवदत् to break up विमिन्दन् the towns पुरः of the wicked दासीः. O God इन्द्र, the holder of the thunderbolt वज्रिन्, knowing विद्वान् the weapon हेति for the destruction of the wicked दस्यवे, promote वधर्यः courage, सहः righteousness आर्यं strength, and wealth यज्ञं of the worshipper अस्य.

The word OJAH does not qualify SA, but is a noun. Its adjective is OJASWIN. VICHARAT does not mean wandered at his will, but simply exists or (literally) is going. DASI means wicked, injurious. It is not a proper noun as is supposed. ARYAN means nobleness, or is a noun and not a proper noun.

3. He then cites two verses of I. CH. viz., 3, 4, to prove that certain robbers lived on the banks of four rivers who harassed the Aryan villages. The original verses are—

अव त्मना भरते केतवेवा अव त्मना भरते केनञ्जदः ।

क्षीरेण स्नातः कुयवस्य योषे हते ते स्यातां प्रवणे शिकायाः ॥

युयोप नाभिरुपरस्यायोः प्रपूर्वामि स्तिरते राष्टि शूरः ।

अजसी कुलिशी धीरपत्नी पयो हिन्वाना उदमि भरन्ते ॥

The author of the ancient history translates them thus :—

Kuyava gets scent of the wealth of others and appropriates them. He lives in water and pollutes it. His two wives bathe in the stream ; may they be drowned in the depths of the Sifa river !

Ayu lives in water in a secret fastness. He flourishes amidst the rise of waters. The rivers Anjasi, Kulishi, & Virapatni protect him with their waters.

The knowledge of the verses preceding these two will show the incorrectness of this translation. There God is

prayed to to bless a virtuous undertaking. His powers enable people to bear the wrong of the wicked. With this preamble the above translation does not fit. The true meaning is—

A man of wealth of the knowledge केतवेदाः supports अवभरते himself स्नाना and increases अवभरते his earning फेव as foam. These two dear objects योषः (earnings and their increase) of the man of bad means कुयवस्य bathe स्नातः in the milk क्षीरेण of the earth, i.e., they are kept up by the best produce of the earth, but in their sleep (over the spiritual) शिफायाः both ते of them perish हते स्याताम्.

In plain words, the man who knows the use of wealth, flourishes; but he whose wealth is ill-gotten, loses both his wealth and his profit thereof in the folly of excess or ignorance of the real. Here YOSHA means dear objects or subservient things. It also means a woman.

The translation of the next verse is—The source नामिः of the higher उपरस्य life आयुः is hidden युयोप. A brave man शूरः gets it प्रतरते with the aid of the elders पूर्वाभिः. Then rapids अञ्जसी streams कुलशी & rivers वीरपत्नी looking beautiful हिन्वानः with water उदामिः are filled with पयः it.

It means to say that when a hero together with elders gets over the question of food and life, rivers spread fructifying water and produce plenty, i. e., everything look beautiful.

ANJASI is a rapid rivulet, KULSHI is a stream, and VIRAPATNI is a river joining the sea. Here the whole means, all kinds of rivers are filled with water which produces food in the country.

So there is no talk of robbers harassing the colonies of the ancient Aryans. The Vedas generally talk of the heaven or objects therein in various figures of speech.

4. Further extracts to support the war idea :—"Indra protects his Arya worshipper in wars. He protects him on countless occasions, protects him in all wars. He subdues the people who do not perform sacrifices for the benefit of men (Aryans). He flays the enemy of his black skin and kills him

and reduces him to ashes. He burns down all who do injury and all who are cruel.—I. 130s. 8. The original text is as follows: इन्द्रः समस्तु यजमानमार्यं प्रावद् विश्वेषु शतमृति राजिषु स्वमीडे-  
प्राजिषु मनवे शासद्ब्रह्मन् त्वचं कृष्णां मरन्धयत् रुक्षन्निविश्वं तदृषाणमोषति  
न्यर्शसानमोषति

As Indra means God, & not a human being as is supposed by the historian, his guess of war in its usual sense vanishes. Of course, it is God who protects good people in their struggle against the wicked. Here ARYA is not a proper noun, but a significant word, meaning good. The black skin means sins which God takes off, burns, and entirely destroys them. So the verse now means :—

Indra इन्द्रः (Almighty God) protects a good आर्य worshipper यजमान in earthly wars प्राजिषु and heavenly स्वमीडेसु wars प्राजिषु. He rules शासत् for the benefit of man. He destroys मरन्धयत् the black कृष्णां skin त्वचं (sin) of the irreligious अनृतान्, burns ब्रह्मन्, its desires, and burns it निविश्वं for aye.

It is not a new metaphor to talk of man, that is, the thinker, as bright and sin & wicked desires as his black skin. Satan is represented as black.

The sense of the Veda is spoiled by rendering every difficult word as a proper noun. The Vedas generally use words in their derivative sense, and not conventional.

If this historian's way be adopted in rendering the Lord's prayer—O Lord, give us our daily bread !—It will imply that God is a cook, who supplies bread. As the Bible prays, so does pray the Veda. It is not known why the author insists on taking Indra in the sense of a human king, when the word plainly means God.

5. 1 m. 133 s. 2 v. to 5 v.—“O destroyer of foes collect together the heads of these marauding troops, and crush them with thy wide foot. Thy foot is wide !” The verse is—

अमिषलया चिदन्निषः शीर्षा यातुमतीनां ।

छिन्वि विदारणां पदा महा वह्निपदा ।

—Encompassing all अभिवल्य O Destroyer of clouds अद्विजः, crush छिचि the head शीर्षा of the wicked यातुमतीनां with thy all-pervading बहुरिणा foot पदा, with thy great all-pervading foot !

This is simply a prayer, and not an account of a war as the author imagines.

6. O Indra, destroy the power of these marauding troops. Throw them into the vile pit—the vast & the vile pit.

अवासां मघवन् जहि शर्षो यातुमतीनां ।

वैवस्थानके अर्मेकं महावैलस्ये अर्मेके ॥

Its correct sense appears to be :

—O all-wise God मघवन्, overcome जहि the power शर्षः of these आसां evil-minded men on the plain of their dens वैवस्थानके or wickedness !

There is no word for marauding troops. YATU MATINAM is the plural of YATUMAN, which means the possessor of evil sense, or simply evils. There is no vile pit, but a barren place, or simply a plain.

7. O Indra, thou hast destroyed three times fifty such troops. People extol this thy deed, but it is nothing compared to thy prowess ! यासां तिस्रः पञ्चाशतो अभिवल्यैरपावपः ।

तत् सुते मनायति तत्सुते मनायति ॥

—Thou has destroyed three times fifty of them by thy descents. That is worthy of thee ! Three times fifty, a hundred, a thousand or others are poetical expressions for many.

8. “O Indra, destroy the Pishachis who are reddish in appearance and utter fearful yells. Destroy all these Rakshasas.”—पिषगृष्टिसंमृणं पिशाचमिन्द्र संमृण । सर्वं रक्षो निवर्हयः ॥

The author writes a note on the words Rakshasis and Pishachas that they mean imaginary demons; but he regards them to be aborigines. He gives no authority for such a bold step. It is by giving such unaccountable meanings to words that these so-called orientalisists have spun out the cobwebs of their imaginary history. To take the sincere prayers of the Vedas for historical facts, is a very grave mistake.

In the state of ecstasy the mind perceives hideous figures, soaring it away from settling in trance, when illumination is obtained to see the secrets of nature. It therefore prays to God to put them off. Buddha called them MARA, the destroyer. The same sense should be taken here. The meaning then is—

O Indra इन्द्रः (God), destroy the demon पिशाचं, of red form, fearful अमृणं and roaring; nay, destroy समृण all सर्व the devils रक्षः !

9. O Indra ! the poet prays to thee for pleasant food, Thou hast made the earth the bed (burial ground) of the DASAS. Indra has beautified the three regions with his gifts; he has slayed KUYAVACHA for King ARYANI.

O Indra ! Rishis still extol that ancient deed of prowess ! Thou hast destroyed many marauders to put an end to war; thou hast stormed the towns of enemies who worship no gods; and thou hast bent the weapons of foes who worship no gods.  
—1 m. 174s. 7 v. and 8 v.

रूपं काविरन्द्राकंसातो ह्यं दासायोपवह्नी कः ।

करत् तिस्रो मघवा दानुचित्रा निदुर्योणे कुयवाचं मृघि श्रेत् ॥

O God, a poet prays in worship, make कः the earth ह्यं a bed उपवह्नी for the wicked दासाय. (Destroy the wicked) The all-wise God मघवा makes करत् the three तिस्रो regions (the earth, firmament, & heaven) beautiful with his blessings दानुचित्रः. May He kill निश्रेत् the worshipper of ill-gotten wealth in a battle for the benefit of the good !

There is no proper noun here. The prayer is general. If we don't ask God to kill the wicked, whom else shall we go to ask it of? It is not in our power to kill the wicked. There have been many tyrants in the world in all countries. Their people could not remove them. They prayed to God. In the due course of time those tyrants were destroyed. The Roman emperors persecuted the primitive Christians, who could do nothing but pray to God for delivery. We all know that those tyrants were somehow killed & the Christians now occupy their

empire. Every individual prays to God for the destruction of his oppressor. And we should do so. If we don't pray to God for delivery, who else can deliver us? Is it not said in the Bible, Call upon me in the day of thy trouble, I shall deliver thee, & thou shalt glorify me? As this is found in the English Bible, it can not be proper to say that it is said of the English, and not of the Hindus. In the same manner, the Vedic prayers are for all. The good and the wicked are found everywhere. There are big jails in all Christendom. The Russians are sent to Siberia. The Irish are presenting their grievances. The Persians are grown tired of the tyranny of the Shah. The Indians are oppressed in the Transvaal. Is there any country where there is no oppression? If not, why should the people not pray for deliverance? And who can but God deliver us from the clutches of tyrants?

10. संना ता त इन्द्र नम्या आगुः सहो नमो अविरणाय पूर्वीः ।

मिनत् पुरो न मिदो अदिदीर्न नमो वधर देवस्य पीयोः ॥—I. CLXXIV. 8.

—O Indra many of the old and new prayers have come to Thee for the safety of the people. Destroy the towns of the wicked and send down upon destruction murderers!

N. B.—The Veda verses refer to (1) the spiritual, (2) the physical, and (3) the mental. The idiom of the Vedas is to use the 2nd person in speaking of the physical, 1st of the mind, 3rd of the spiritual. Now the idiom is to use the 3rd person of objects. Put the 3rd person and the sentence reads well. As all these verses will be literally translated in their proper place, their literal translation, that is, translation with Sanscrit words, is often here dispensed with.

Indra as electricity is described as breaking clouds and sending down rain for the production of food, which saves people.

Here SAHA means rain or cloud, PIYU the sun, ADEVI dark, NAMAH food, BHIDA covering or not raining, Indra electricity in the exoteric sense and God in the esoteric sense, NA and or also

according to Sayanacharya. In the inner sense, God takes off the sinful covering of the soul when the people approach Him with prayers & sends down His blessings, the Divine Sun as He is. Hence there is nothing here of a particular war of the old Aryas. It is seen that when a word for man occurs, the author puts Arya in crochets. Is it right to put English in the Bible when a word for man comes?

11. O Aswins! destroy those who are yelling hideously like dogs, & are coming to destroy us! Slay those who wish to fight with us! You know the way to destroy them. Let each word of those who extol you bring wealth in return. O you truthful ones! accept our prayers.—I. 182 s. 4. The verse is—

जमयतमममितो रायतः छनो हतं मृधो विदधुस्तान्यश्विना ।

वाचं वाचं जरितु रत्नीकृतमुभा शंसं नासत्या वतं मम ॥ meaning—

O God अश्विना, all Truth नासत्या, you know विदधुः him who comes to kill us जमयतं, roaring रायतः from all sides अमितः like dogs छनः, and the means of destroying him मृधः हतं. Make हतं the prayers वाचं वाचं of the worshipper जरितुः pleasant रत्नी or fruitful. Protect अवतं my मम prayer शंसं !

Note.—Ashwana is a name of God, used in the dual number. As said before, Sanscrit words have genders and numbers fixed and have no connection with the sense; as, apah waters is always feminine and plural.

12. "The far-famed and graceful Indra is gracious to men (Aryans)! The destroying and powerful Indra has cast down the head of the malignant DASA!"—11. 20 s. 6, 7—

"Indra who slayed Vrita and stormed town has destroyed the troops of the black DASAS, and has made the earth and the water for Manu. May he fulfil the wishes of the sacrificer." Here, as elsewhere, Manu is spoken of as the ancestor of the Aryan men. In many places he is spoken of as the originator of cultivation and of the worship of fire which distinguished the Aryans.

Who can doubt that the writer persists groundlessly to take Indra for a human being and men for Aryans to make out his conjecture.

सह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन् मनुषे दस्मत्तमः ।

अव प्रियमर्शसानस्य साहवान् छिरोमेरद् दासस्य स्वधावान् ॥

स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीररैयद्वि ।

अजनयन् मनवे क्षामपञ्च सत्रा शंसं यजमानस्य वृत्तोत् ॥

—May the famous Deity on High, Indra by name, be most generous to man ! May the almighty and benevolent God cast down the dear head of the electric cloud !

DASA means a seer, a cloud, a low caste, ARSHASANA fire, Avabharat cast down. If it means fill, the sentence stands thus : Fill the dear head of the seer. If DASA means a cloud, it will mean, Strike it down on earth. It is electricity that moves clouds and rains them down as seen in a thunder-storm.

—Indra (the sun), the destroyer of darkness (clouds) and breaker of the calyx of flowers, moves the black army (of clouds), creates the earth and water for man, and satisfies the great desire of the worshipper.

This is partially true of the sun ; but it is said of God who removes the darkness of the mind, opens the bud of the reason, and grants man's great desire for the knowledge of Him and the world. Here is neither an Aryan man nor Manu as the author imagines in his rage for making out a history of simple prayers.

13. Now he talks of a deified war-horse on the belief that the Spaniards-terrified the red Indians by means of their horses, for they had not seen the horse.—IV m. 38 s. 5 and 8 v.—

As people shout and raise a cry after a thief who has purloined a garment, even so the enemies yell and shout at the sight of Dadhikra. As birds make a noise at the sight of a hungry hawk on its descent even so the enemies yell and shout at the sight of the Dadhikra careering in quest of plunder of food and cattle !

Enemies fear Dadhikra who is radiant and destroying as a thunderbolt. When he beats back a thousand men around him, he becomes excited and uncontrollable in his strength.

उत स्मेन वस्त्रमग्निं न तादृमनु क्रोशन्ति क्षितयो भरेषु ।

नीचायमानं जलुरि न इयेनं अवशान्छा पशुमन्व यूथम् ॥

—The people in towns cry at the sight of him as at that of a thief of clothes, or the hungry hawk swooping down upon a swarm of birds in quest of prey.

Here him refers to Dadhikra, which is fire, or the wrath of God, which all the people fear as certain death.

In the 2nd verse of this hymn where the word first occurs, an adjective VAJINAM is used of DADHIKRAM. Now as a noun VAJINAM means a horse; but as an adjective which is here, it means powerful from VAJA : power, and IN : a suffix to indicate possession. Other adjectives, such as PRASHITAPSUM meaning bright, clearly prove that fire is meant by DADHIKRA. It means ashwa, which means a horse and electricity.

उत स्मास्य तन्यतीरवे जोरधायतो अग्निं युजो भयन्ते ।

यदा सहस्रमग्निं सीमयोधीद दुर्वर्तुः स्मा भवति सीमं क्रुञ्जन् ॥

—People fear him, brilliant, roaring, and devouring as he is. When he falls upon thousands, he is unbearable, terrific and unappeasable.

In Sanscrit the word is masculine, while in English it is neuter gender. Hence he is used instead of it.

14. The author then relates a fragmentary story of Kutsa whom Indra gave wealth and whose 50,000 black complexioned enemies he slew in a battle.

IV m, 16 s, 9 v.—Indra who is thought of by men, come to a wise man (KAVIM : a poet), and protect him praying in worship for blessings. A crafty irreligious thief perishes. Here the word KAVI : a poet is interpreted kutsa which is not used in the preceding 8th verse. It is used in the following 10th verse and there it means a man, a despiser. There are 20 verses

in this hymn, and kutsa is used in the 10th only. Sayanacharya relates a story. He says a certain story is heard. Once upon a time there was a royal sage, Kutsa, the son of a royal sage, named Ruru. Desirous of fighting with his enemies, he found himself unable to cope with them. He therefore invoked Indra, who came to his house and slew his enemies. Afterwards friendship grew between them. So Indra once took him to his house, where his wife Shachi was thrown into confusion to know which was India and which Kutsa, for they were so like each other.

But Sayanacharya himself learnt it on hearsay. It has no trace in this or any other hymn as far as I know. I here produce the text and ask the reader to judge himself from its literal translation how the traducers of the matchless gospels of India father their chimerical ideas upon the Vedas.

आ दस्युणा मनसा यावस्तं भुवत ते कुत्स सरण्ये निकामः ।

स्वे योना निषदंतं सरूपा वि वा चिकित्सत् ऋतचिद् नारी ॥

O Destroyer of evil, come home by the will (mind). A despiser becomes desirous of thy friendship. Sit in your place. The Reason recognising truth is perplexed at you, so like each other.

In plain words, God comes into the mind. Then even a despiser or atheist becomes fond of God. When God and mind are seen as expressed in nature, the reason is unable to distinguish them from their close likeness. It is on this account that our philosophy the Vedant posits the identity of the Divine & the human mind. But as said here, God pervades the mind and is therefore distinct. Physically, it means : The destroyer of clouds (electricity) is generated by the universal mind. The thunderbolt has a great affinity to electricity (Indra), & lightning & the thunderbolt (kutsa) are so much alike that the reason or experiment (nari : work) can not distinguish them.

The Nighantu or a glossary of the Rigveda gives the meaning of kutsa as the thunderbolt, nari as action.

15 With regard to Indra slaying 50,000 black-complexioned enemies as mentioned in the 13th verse of the 16th hymn of the 4th Mandala, it is strange why the word VAPA, which means to sow seeds, is taken to mean to kill. See Swamji's commentary.

16. In the IV m. 28 s. 4 v. we are told that Indra has made the Dasyus devoid of all virtues, & the object of hatred of all men; & in the IV m. 30 s. 15 v. we learn that Indra destroyed 1500 Dasas. The verses are—

विश्वस्मात् सीमघमां इन्द्र दस्यून विशो दासैरिहणोर प्रशस्ताः ।  
अवाचेथा ममृणते शत्रून्विन्देयाम पचिषि वधैः ॥

It means: O Indra, thou hast made these servile classes unworthy & lower than all others. Keep off and kill the enemies, O Father-mother, receive from the people thanks-giving for their enemies' destruction! There is no word for devoid of all virtues. There is nothing objectionable in this prayer. Regarding Indra's killing enemies, it is a universal belief that God destroys enemies. Hence victory is attributed to Him. Killing people is a function of God. His other functions are creating and preserving. So when it is said God kills men, it is not objectionable. If somebody else kills them, he is punished by human courts. It is past the common sense why the historian cites these harmless prayers by way of detraction. No doubt youths who are impressive, & not developed enough to use their own reason, are misled. They say a thing is bad, because so taught. They will say that very thing is good, because so taught.

17. With reference to Indra killing 1500 Dasas, there is again the same mistake of taking Dasa to mean the aborigines of India. It means an oppressor or cloud. In the preceding verse Indra killed shamber on a mountain peak, i. e., electricity dispelled the cloud settled on a mountain peak. So in this verse the same kind of clouds, called blacks, are killed by thousands by electricity. Even if the author's sense

be accepted, that Indra or God killed 50,000, it can not be objectionable, for it is God who kills people.

18. It is said that the subjugation & destruction of the Dasas are referred to in the V m. 70 s. 3 v., VI m. 18 s. 3, and VI m. 25 s. 2 v. The verses with their translation are—

पातं नो रुद्रा पायुमिरुत त्रयेथां सुजाजा। सुर्याम दान्युर् तनुमिः ॥

—O Mitra Varuna, protect us with blessings and bless us with good things! May we with children overcome evils!

The author's translation of DASYNM TURYAM as we may kill the aborigines, is arbitrary :

त्वं ह तु त्यददमयो दस्युरेकः कृष्टीरवनोरायाय ।

अस्ति स्विन्नुवीर्यं तव त इन्द्र न खिदस्ति तद् ऋतुया विबोचः ॥

—O Indra, curb the wicked. Give children to the good. O Lord, speak from time to time that it may be known if thou hast power or thou hast no power! The author thinks it evil to pray for the suppression of evils or the wicked. It is God who can make the evil-disposed persons good and fit for society. In the 2nd verse of the VI m. 25 s. the sentence, Aryaya Dasih vishah avatarih, means, Make the serving people for the good, i. e, make them subservient to the good, and not rebellious, which is hurtful to all. This is no actual subjugation, but a prayer to prevent rebellion.

19. He then describes an unknown country inhabited by the Dasas only. VI m. 47 s. 20 v.—O ye gods! We have travelled and lost our way and come to a region where cattle donot pasture. The extensive region gives shelter to Dasyus only. O Brihaspati! lead us in our search for cattle. O Indra, shew the way to your worshippers who have lost their way." The verse with its translation is—

अगम्युति क्षेत्रमागन्म देवा उर्वी सतो मृमिरहृणाभूत् ।

बृहस्पते प्रचिक्षिप्ता गविष्टाविस्था सते जरिन्न इन्द्र पन्थास् ॥

—O learned men, we have come to a measureless tract. The wide earth was picturesque. O Lord of speech, teach us the practice of virtue! O Indra, show the way to me, the worshipper here placed! Now there is no name of Dasyu here.

In the preceding verses the ubiquity of God and the Godhood of Indra are mentioned. There is no hint of searching cows. The words GAV ISHTI means a religious work, go means virtue. Religion is often compared to a cow. Ishti means sacrifice or worship. In other words, the heaven is beautiful, the earth is immeasurable. Teach, O Lord, virtue as a passport to above from here. There is no new country where the Dasyus alone lived.

20. In the V m. 29 s. 10 v. the words, anasah dasyun amrinah—kill the mouthless Dayus, are taken to mean barbarians without a language, which is regarded as uncomplimentary on the part of the Aryas. But it is not so. It is said time and again that dasyu does not mean a barbarian in such spiritual passages. It means indescribable evils.

21 Then the author refers to another black prince like Kuyava and Ayu.

"The fleet Krishna lived on the banks of the Ausumati river with 10,000 troops. Indra of his own wisdom became cognisant of this loudly-yelling chief. He destroyed the marauding host for the benefit of men. Indra said, I have seen the fleet Krishna. He is lurking in the hidden region near the Ausumati like the sun in a cloud. O Maruts, I desire you to engage in fight, and to destroy him! The fleet Krishna then appeared shining on the banks of the Ansumati. Indra took Brihaspati as his ally and destroyed the fleet and godless army."—VIII m. 96 s. 13 to 15 v.

The story of the fleet Krishna living on the banks of the Anshumati with his 10,000 army is founded on the apparent meaning of the text. The verses which contain it, are the 13th, 14th and 15th of the 85th hymn of the Rigveda of the Bombay and 96th of my edition. The hymn contains 21 verses in all. It is as usual a fervent prayer of the devotional mind, pondering over the works of God Almighty. When the whole hymn is understood, the story disappears. The story is got out from the ignorance of the religious spirit of the

Vedas. What will the reader think of the meaning of the expression, Sarangadharah gadadharah, as an ass grazes at Saharanpur, or Shanno devi, as Shanishchar devata? But it must be admitted that here the text very closely resembles the mythical meaning as given above.

The true meaning of the three verses appears to be:—

(13) The fleeting darkness, moving with ten thousand or very rapidly, hung upon the deep or in the sky. (In the beginning the chaos existed in the space. Its component atoms were in rapid motion. Manu says that utter darkness covered the unformed world—tamasa guthham agre. Here Anshumati means one that possesses anshu or atoms, i. e., the sky or atmosphere. It is qualified with nadyah : sounding, for the sky or ether possesses the property of transmitting sound waves, from nad : to sound with ya affix in the sense of able or fit.

(14). Then God with his wisdom approached it, which was making a frightful sound, Being of good-will to men, God destroyed its destructive forces.

In Sanscrit Krishna is masculine, and so the masculine pronoun tam : him is used, while I use it in the above translation according to the English idiom, which requires a neuter pronoun.

This bringing out the world from the darkness of the primeval chaos is due to God's good-will towards man. The great Shankar, when asked why God created the world, said : Bhagwad-ichchha : God's will. The meaning of the verse is—

I see the fleeting darkness existing in the extensive region in the recess of the sounding ether or sky like water standing. I wish you, O wind, to fight in a battle with it. This order God, as it were, gave to the wind to dispel the dark fumes of water that extended throughout the expanse of the sky. As there was no people then, God alone saw that darkness which existed in the sky. As it was made of watery particles, He willed the wind to sweep it away.

(15) Well, the fleeting darkness maintains its body in the sky. God joined with Jupiter and, shining (for Indra means both the sun and God) upon the surrounding darkness, destroyed it.

It may be that the planet Jupiter, called Brihaspati in Sanscrit, was used by God in bringing the earth to its inhabitable form.

The above interpretation will appear to be justifiable, if the following verse, viz., 16<sup>th</sup> is taken into consideration.

(16) It says : Verily, O God, Thou art that being, revealed from the seven friendly rays. Thou wast the enemy (of that darkness). Thou hast founded the heaven and earth in deep darkness & given pleasure to the great worlds (by revealing light from the removal of darkness). Or, Thou gavest motion to them (to be free from that darkness).

Thus it will appear that the Vedic seer enumerates the works of God in prayer. It does not refer to any particular chief or demon. In that case God will have to be incarnated, and the idea of God's incarnation is not found in the Vedas.

The above story is made out by adding some words, which are not in the original. Thus troops is added to 10,000. There is no word for troops in the text. Ten thousand in Sanscrit like that in English means a great many or much. Compare legion, myriad. They don't mathematically mean 5,000, 10,000, but simply many.

The word Krishna when feminine means the night. When masculine, it means black or darkness. See the Rig. X. LXI. 4, where Krishna means the night.

As said above, God's shattering the dark clouds from the face of the world is expressed in the idiom of war. We also call a storm the war of elements. God is here used for Indra, which word also means the sun. It is then easy to understand

that the sun grew hot and produced the wind that dispersed and dried the over-hanging clouds. The phenomenon is still repeated. So much for the story of demon Krishna, destroyed by Indra with his 10,000 troops on the banks of the Anshumati.

It is not right to say, as some have said, that the Hindu Incarnation, called Krishna, is here meant. The similitude is very tempting. The Bhagwata, which deifies Krishna, a Yadava prince, cousin & ally of Emperor Yudhishter, adds to this confusion. The book represents him as of dark features, giving 10,000 troops to the Kurus, living on the banks of the Yamuna, which closely resembles in meaning and sound to the Anshumati, dissuading his people from worshipping Indra, who naturally felt angry and sent wind and rain to destroy Krishna; but Krishna defeated him, who acknowledged Krishna's divinity in the end.

How insane are mythologists! Imagine the absurdity of Krishna, a human being, now no more, defeating God the Almighty, as the Vedas represent Indra, who is ever-living, showing His arm of electricity—Bajra-vahu—every year to all persons on the earth. As electricity, He can kill the most powerful man in no time. *Shushmat cha yasya parvata bhayanti*, Rig. II. 12,—Mountains tremble at His power. In vengeance on this blasphemy of the Bhagwata, I am disposed to believe that the verses may refer to Krishna by way of prophecy.

Indra, Shiva, Brahma, Yama, Varuna, Garutman, &c. are the names of God in the Vedas. Mythology represents them as separate deities & gets them defeated by or humbled before Krishna and Rama. The former still lives, but the latter, born of woman which God is not, died the death of mortals long long ago. It is strange that the pandits who show a great deal of logic in sophistry, do not understand the absurdity of making mortals defeat God the invincible. For this lie the Hindus are well punished in the assembly of nations, among whom they are a non-entity.

22. The Dasyus are considered as scarcely human.

"We are surrounded on all sides by Dasyu tribes. They do not perform sacrifices; they do not believe in any thing; their rites are different: they are not men. O Destroyer of foes! Kill them. Destroy the Dasa race!"—10 m. 22 s. 8 v.

Dasyu is without works, is our despiser, is of different faith from us, and is unhuman. O destroyer of enemies, do thou being the killer of that Dasa curb him. Here is no phrase for we are surrounded with the Dasyus. The words dasyu and dasa are used in the singular. As dasyu is generally taken in the sense of a wicked man, there is no incongruity to pray to God for his suppression. Why did the English suppress the thuggs (robbers)? If the English did no evil in suppressing the thuggs, how can our ancestors be said to have done evil when they simply prayed for the suppression of the wicked? How bold is our author in making out a history from pure prayers?

23. The author says that in the X m. 49 s. 3 v. Indra has deprived the Dasyu race of the name of Arya; that he has killed Navavastava and Brihadratha of the Dasa race (6 v.), and that he cuts the Dasa race in twain, it is for this fate that they have been born (7 v.)!

The sentence in verse 3—*अर्थि नाम दस्यवे न यो (अह) ररे*—means, verily I have not given nobleness to the wicked. The words nama is here an emphatic particle as elsewhere; as—*आविः संनिहितं नाम महत् पदम्* meaning, verily that great state or being is revealed and near at hand, the word nama meaning prasiddham in Sanscrit and verily in English. The same meaning it has here. From the author's translation it appears that the Dasyus were called Aryas before; but Indra took away their name. This is purely imaginary, having no foundation in the text.

24. Regarding Navavastava and Brihadrath, it is said in the text (IV)—"I have removed them far from the range of sight. In my opinion they mean some kinds of clouds which

were blown away from the face of the sun, as in the next verse it is said, "I go to the sun with my spiritual power."

The words, *rhidhak krishe dasam*, mean I have separated *DASAM*. Here again *dasa* is taken in the sense of an aboriginal man, while it means an evil-doer. Two kinds of persons are spoken of in the Vedas, namely, the good (*Arya*) and the evil (*Dasyu*). All know that only these two kinds of persons are found everywhere. The good follow God and the evil the Devil. Therefore there is nothing opprobrious in it, at which the author has been driving ever since he began the chapter. He thus concludes this subject:—

25. Such were the aborigines with whom the early Hindus carried on an interminable war, and such was the fate to which they consigned their less civilised neighbours, the primeval owners of the Indian soil!

First, this history is mostly the work of the imagination, perverting and distorting the meaning of the text to suit a pet theory. But supposing for the argument's sake that our forefathers settled by the force of arms in this country, they never did what the prototypes of the author's thinking, namely, the Europeans, did in America. Peruse Prescott's history of Peru, &c. Then, what does the author, learned in law, mean by the primeval owners of the Indian soil? Who can own the soil? It belongs to God. If they said that they owned it, they were certainly robbers. Nobody has a right in the soil. The tiller alone has a right to it. As the *Aryas* were the tillers of the ground, they were the natural owners. The *Dasyus* never tilled, created no civilisation. They therefore had no right. Merely being upon the land does not constitute a right to it. Hence the *Aryas* were the primeval owners (I mean users) of the Indian soil. The civilisation destroyed by the ravages of foreigners was planted by our forefathers. The boldness of the statement of Mr. R. C. Datt is astonishing.

26. "The stubborn barbarians had their revenge too. Retreating before the more civilised valor of the Hindus they

hung about in every fastness and every bend of a river, they waylaid and robbed travellers, harassed villages, killed or stole cattle & sometimes fell on the Hindus in great numbers."

This is purely imaginary. There is no authority cited for this inhuman war. No historian ever ventured so boldly in the field of imagination.

27. "But in spite of every resistance the colonies of the more civilised races extended on every direction, the area of civilisation widened, jungles and wastes were brought under cultivation and dotted with villages and royal towns, and the kingdoms of the early Hindus extended over the whole of the Panjab. The barbarians were either exterminated, or retreated before the ever-advancing line of Aryan civilisation into those hills & fastnesses which their children still inhabit."

Whence did the early Hindus come? Tho' the present Rise of Vedic Religion subject does not relate to this question, yet the trend of the writer's statements is for a foreign country. We shall touch upon this question, namely, Whence did the Hindus come at first? after the subject under consideration.

Falsehood carries its own refutation. Having said exterminated, he can't say their children still inhabit fastnesses. That the Bhils and Gonds, and others are meant by the Europeans as the aborigines, their very existence proves that they were not exterminated. They were not the pristine occupants of the country, nor were the Aryas foreign invaders. But both lived in the country from time out of mind. When the Revelation of the Vedas or the rise of a philosophical religion took place, these men now imagined to be aborigines did not accept it, as the shop-keepers and other ignorant men of the present time do not accept the Vedic Religion, resuscitated by Sawami Dayanand Saraswati. We who have accepted it, call ourselves Aryas, but they who stand aloof, reject our authentic original appellation. Are we then foreigners and they aborigines? If not, the present case was manifested then. This is a veritable instance, that history repeats itself.

28. The author then instances one or two non-Aryan chiefs as having adopted the Aryan religion and rites and even their language.

The X m. 62 s. 10 v. has no such thing. Sayancharya says two royal sages stood up like serfs and gave animals for Manu's food. The verb is first person singular, and the chiefs are dual. The commentary is therefore wrong. Stood up like serfs denotes humility. The royal sages does not mean aboriginal chiefs.

29 Not satisfied with numerous texts for war, the author now quotes the exploits of a chief, called Sudas.

VII m. 18 s. 8 to 17 v. 8.—“The wily foes planned destruction, and broke down the embankment of Adina river (to cause an inundation). But the Sudas filled the with earth his prowess, and Kavi, the son of Chayamana, fell like a victim. 9.—For the waters of the river flowed through their old channel and did not take a new course; and Sudas' horse marched over the country. Indra subdued the hostile and talkative men and their children under Sudas. 11.—Sudas earned glory by killing 21 men of both regions. As the young priest cuts the kusa grass in the house of sacrifice, even so Sudas cut his enemies. The hero Indra sent the Maruts for his succour. 14.—The 66,666 warriors of Anu & Druhya, who had desired for cattle, and were hostile to Sudas, were laid low. These deeds proclaim the glory of Indra! 17.—It was Indra who enabled the poor Sudas to achieve these deeds, Indra enabled the goat to kill the strong lion, Indra felled the sacrificial post with a needle. He bestowed all the wealth on Sudas.

That this translation is based upon Sayana, who inserts tales God knows whence, for the text does not give any indication of them. Sometimes he says it has been heard, but often he omits this popular belief & authoritatively states a myth, which then assumes the form of a fact. Of this category is the

above translation. The word Suda means an enemy. It ends in s, sometimes in a, which is inconsistent. The text has no reference to a particular person. As the subject is too much enlarged upon, the translation of these verses and remarks thereon are left for the occasion when they come across in the course of translation.

30. The poet who sang these deeds of Suda's glory was rewarded with 200 cows, 2 chariots, and horses with gold trappings—Ib. 22, 23.

Then 10 kings attacked Suda who gained victory over them,—VII m, 83 s.

2. Where men raise their banners and meet in battle, where nothing seems to favour us, where the men look to the sky and tremble, then, O Indra and Varuna! help us and speak to us (words of comfort).

3. O Indra and Varuna, the ends of the earth seem to be lost and the noise ascends to the skies! The troops of the enemy are approaching. O Indra and Varuna! who ever listen to prayers, come near us with your protection.

4. O Indra and Varma! you pierced the yet unassailed Bheda, and saved Sudas. You listened to the prayers of the Tritsus. Their priestly vocation bore fruit in the hour of battle.

5. O Indra and Varuna! the weapon of the enemy assail me in all directions, the foes assail me among marauding men. You are the owners of both kinds of wealth. Save us in the day of battle.

6. Both parties invoked Indra and Varuna for wealth at the time of war. But in their battle you protected Sudas with the Tritsus who were attacked by 10 kings.

7. O Indra and Varuna, the 10 kings who did not perform sacrifices were unable, tho' combined, to beat Suda."

31. In VI. 47 there is an address to the war drum.

"The drum sounds loud to proclaim to all men (the hour of battle) Our leaders have mounted their steeds—and have

collected together. O Indra, let our warriors who fight in chariots win victory."

32. Military weapons are given in the VI m. 75 s.

1. When the battle is nigh, and the warrior marches in his armour, he appears like the cloud; Warrior, let not thy person be pierced; be victorious! let thy armour protect you!

2. We will win cattle with the bow, we will win with the bow; we will conquer the fierce and proud enemy with the bow! May the bow foil the desires of the enemy. We will spread our conquests on all sides with the bow!

3. The string of the bow when pulled approaches the ear of the archer, making way in battle it whispers words of consolation to him, and with sound it clasps the arrow, even as a loving wife clasps her husband.

5. The quiver is like the parent of many arrows, the many arrows are like its children. It makes a sound, and hangs on the back of the warrior, and furnishes arrows in battle, and conquers the enemy.

6. The expert charioteer stands on his chariot and drives his horses wheresoever he will. The reins restrain the horses from behind. Sing of their glory!

7. The horses raise the dust with their hoofs, and career over the field with the chariots, with loud neighings. They do not retreat, but trample the marauding enemies under their feet.

11. The arrow is feathered; the deer (horn) is its teeth. Well pulled and sent by the cow-leather-string, it falls on the enemy. Wherever men stand together or are separate, these shafts reap advantage.

14. The leather guard protects the arm from the abrasion of the bow-string, and coils round the arm like a snake in its convolutions. It knows its work, and is efficient, and protects the warrior in every way.

15. We extol the arrow which is poisoned, whose face is of iron, whose stem is of Parjanya.

I shall revert to these in the progress of translation, as they will take up much space of the introduction, which has yet to dwell upon some important subjects.

The author says, It is sad to contemplate this state of things. He has drawn a sombre picture from his dark imagination and is frightened at its fearful aspect. We imagine it to be an age of freedom, when men were living under the eye of their elders & sang the glory of God on reaping a plentiful harvest, surrounded with children gamboling, with fields waving with ripe corn, green trees on whose dancing branches sweet songsters warbled paradisial tunes from their tiny throats, gurgling streams silvered with dazzling foam, milch cows pasturing on their green banks. It was a life of heaven on earth. Thus there is no war in the Vedas.

Like all other things, the origin of the Hindus is shrouded in the obscurity of antiquity. Nobody knows where man was first created. He seems to have spread over the greater part of the world before the knowledge of navigation. When history began to take its notes, it found Australia, India and America peopled with the human races of different colours. The Bible says the first created mankind were drowned in a deluge, after the subsidence of whose water Noah's ark rested on the Ararat

Ararat. Mountain, which Dr. Pocock and Col. Tod suppose to be the Aryavarta (India) of Sanscrit books. Adam, the first man, went from Ceylon to Arabia. All these and other popular beliefs and myths point to the spread of men in ancient time from east to west, from Aryavarta to other countries.

Formerly our country was called Aryavarta (the residence of the Aryas : noble). It was the Greeks that called it India, because the opponents of Alexander belonged to the Indu bansha or lunar dynasty. So India is derived from Inḍu : the moon. As the Christians and Mahomedans have

derived their first civilisation from the Greeks, their books call us Hindus, which word is not found in our scriptures, which call us Aryas, Gentoos, Bhartas & by other names belonging to particular provinces. Mr. Burkes calls us Gentoos in his speeches in the impeachment of Hastings.

In our Sanscrit books there is no reference to a distant Kuru. home of our ancients. Uttara (northern) Kuru is mentioned in the Mahabharata. It is the country about the Karakoram mountain, which is in the west of Tibet and to the north of the Punjab, the northern part of which was Dakshana (southern) Kuru. Also, the Mahabharata mentions an island of white men to the north-west, where Narayana (God) lived. If the rivers, mentioned in the Rigveda, be taken to mean the present rivers, they are the rivers of the Punjab (Panchala) from the Indus to the Ganges. The Bhagawata mentions Shakyadvipa, which was the northern part of the Punjab or probably Yarkand.

In ancient time as now, livelihood and trouble drove men from one place to another. The Saxons, Hungarians, and Turks went in historic time from Asia to Europe in quest of easy circumstances. In like manner, the people of one part of a great country settle in another from the facilities of life there. The same has been the case with the ancient people of India, called the Aryas. They moved about in the country from various motives. But there was no deliberate and organised invasion of a community upon the country of another with the view to dispossess it. Petty quarrels with armed forces when the country was armed, do not amount to wars in the modern sense. People still fight for their right of property. So the quarrels of the ancient people of India can not be taken for foreign invasions.

The idea of the foreign origin of the Hindus is arisen from the observation of difference in the Colour line.

colour of the skin. The people of India exhibit several tints of pigment in the epidermis due to climatic characteristics. The people of Cashmere which is in the temperate zone, are white, those of Madras which is in the tropical zone, black. The worldly circumstances of peoples, too numerous to describe, produce marked changes in them. But all these charges do not differentiate the people. The people of northern India found natural facilities to cultivate the arts of peace. They developed astronomy, agriculture, architecture and other departments of science and art. They made progress in religion from fetichism to spiritualism. They, therefore, looked different from their less developed brethren. Thus there seems to be no necessity to assume the foreign origin of the Hindus to account for visible difference in their colour, culture, and mode of life. For the approach to correctness of these statements the opinion of Lord Elphinstone, whose excellent history of India is edited by Cowell, M.A., is quoted below at length :—

Having described the Code of Manu, he remarks :—

“Of all ancient nations, the Egyptians are the one whom the Hindus seem most to have resembled ; but our knowledge of that people is too limited to reflect light on any other with which they might be compared.

It might be easier to compare them with the Greeks, as painted by Homer, who was nearly contemporary with the compilation of the code ; and however inferior in spirit and energy, as well as in elegance, to that heroic race, yet on contrasting their law and forms of administration, the state of the arts of life, and the general spirit of order and obedience to the laws, the eastern nation seems clearly to have been in the more advanced stage of society. Their internal institutions were less rude ; their conduct to their enemies more humane ; their general learning was much more considerable ; and, in the knowledge of the being and nature of God, they were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of

Athens. Yet the Greeks were polished by free communication with many nations, and have recorded the improvements which they early derived from each ; while the Hindu civilization grew up alone, and thus acquired an original & peculiar character, that continues to spread an interest over the higher stages of refinement to which its unaided efforts afterwards enabled it to attain. It may, however, be doubted whether this early and independent civilization was not a misfortune to the Hindus ; for, seeing themselves superior to all the tribes of whom they had knowledge, they learned to despise the institutions of foreigners, and to revere their own, until they became incapable of receiving improvement from without, and averse to novelties even amongst themselves.

It seems impossible not to conclude from all this, that the twice-born men were a conquering people ; that the servile class were the subdued aborigines ; and that the independent Sudra towns were in such of the small territories, into which Hindostan was divided, as still retained their independence, while the whole of the tract beyond the Vindhya mountains remained as yet untouched by the invaders, and unpenetrated by their religion.

A doubt, however, soon suggests itself, whether the conquerors were a foreign people, or a local tribe, like the Dorians in Greece ; or whether, indeed, were not merely a portion of one of the native states (a religious sect, for instance) which had outstripped their fellow-citizens in knowledge, and appropriated all the advantages of the society to themselves.

The different appearance of the higher classes from the Sudras, which is so observable to this day, might incline us to think them foreigners ; but, without entirely denying this argument (as far, at least, as relates to the Bramins and Chatriyas), we must advert to some considerations which greatly weaken its force.

The class most unlike the Brahmins are the Chandalas, who are, nevertheless, originally the offspring of a Brahmin

mother; and who might have been expected to have preserved their resemblance to their parent stock, as, from the very lowness of their cast, they are prevented mixing with any race but their own. Difference of habits and employments is, of itself, sufficient to create as great a dissimilarity as exists between the Brahmin and the Sudra; and the hereditary separation of professions in India would contribute to keep up and to increase such a distinction.

It is opposed to their foreign origin, that neither in the code, nor, I believe, in the Vedas, nor in any book that is certainly older than the code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country out of India. Even mythology goes no farther than the Himalaya chain, in which is fixed the habitation of the gods.

The common origin of the Sanscrit language with those of the west leaves no doubt that there was once a connexion between the nations by whom they are used; but it proves nothing regarding the place where such a connexion subsisted, nor about the time, which might have been in so early a stage of their society as to prevent its throwing any light on the history of the individual nations. To say that it spread from a central point is a gratuitous assumption, and even contrary to analogy; for emigration and civilization have not spread in a circle, but from east to west. Where, also, could the central point be, from which a language could spread over India, Greece, and Italy, and yet leave Chaldea, Syria, and Arabia untouched?

The question, therefore, is still open. There is no reason whatever for thinking that the Hindus ever inhabited any country but their present one; and as little for denying that they may have done so before the earliest trace of their records or traditions."

Thus it stands to reason that the ancient Aryas did not come from a foreign country, whose vestiges have all dis-

appeared ; but they were the higher classes of the same people, divided into masters & servants. It can not be supposed that a nation is composed of individuals, none of whom is a servant of another. How could the Brahmins and Kshatriyas live without servants ? We don't read that there were Brahmin and Kshatriya servants. On the other hand, we read that some of the Kshatriyas became Brahmin in virtue of their sacred learning. These refined classes preserved the purity of their blood by excluding servant classes from themselves. In course of time their difference became so great that they looked different peoples. Hence, the ancient Aryas did not come from a foreign country.

With the prophets of the Vedas the earth is a stepping-stone to the heaven, and the Veda is the manual of the conduct of human life. Man must make himself competent to take his place in heaven. To this celestial end he ought to make all worldly things subservient. He should not be so attached to them from their attraction as to cease to love the heaven, which is his native and eternal home. To achieve this end, man is taught to practise virtue in his life on the earth. Of the great social virtue, the 191st hymn of the Rigveda is here reproduced :—

1. सं सख इह युवसे वृषन् अग्ने विश्वान्यर्य आ ।

इहस्पदे समिध्यसे नो वसून्त्यामर ॥

—O Adorable God अग्ने, the provider of our wants वृषन्, our master अर्यः, Thou verily सं entirely सं unitest युवसे all विश्वानि the creatures ! Thou art worshipped इध्यसे on the earth इहः in all its places पेद ! Being such सः, O God, give आमर us (all kinds of) wealth वसूनि !

2. सं गच्छध्वं सं वदध्वं सं वो मनांसि जानतां ।

देवा मागं यथा पूर्वं संजानाना उपासते ॥

2. Be righteously united (lit. walk) together संगच्छध्वं, speak what is right संवदध्वं, let your वः thoughts मनांसि learned as you are जानतां, be of one accord सं, (so that you may live

in the world) as your वः wise संजानानाः learned देवाः predecessors पूर्व have lived उपसते by using their right मार्ग ।

3. समानो मंत्रः समितिः समानी समानं मनः सह वित्तम् एषाम् ।  
समानं मंत्रम् अभिमंत्रये वः समानेन वो हविषा जुहोमि ॥

—Let your वः deliberations मंत्रः pertaining to all matters be harmonious समानः ; let your earnings or exercise of rights समितिः be for the good of all समानी, i. e., let your rights be equal ; let your resolutions मनः be unanimous समानं ; let your memory चित्तं be affectionate सह and sympathetic, i. e., call others to your mind with love ; to them एषां, who treat others like themselves, and who do good to others, the Lord saith, as it were, I teach the true religion अभिमंत्रये for you वः to be practised by all ; I command (call upon) जुहोमि you वः to be righteous समानेन in dealings हविषा, i. e., see all receive their food properly.

4. समानी व आकृतिः समाना हृदयानि वः ।

समानम् अस्तु वो मनो यथा वः सुसहासति ॥

—Let your वः resolves आकृतिः be equitable, equally good for all समानी ; let your वः hearts हृदयानि, i. e., sympathy, be equal समानी for your fellows ; let your वः will मनः or desire to do good be अस्तु equally समानं disposed towards all, so that यथा your वः happiness सुखं be असति well promoted.

The Sanscrit commentaries thus explain the above passage:

1. हे वृषन् कामानां वर्धितः दातारू अग्ने ईश्वर, त्वं अर्थः अस्माकं स्वामी असि इव अपि च विद्वानि सर्वाणि सूतजातानि सं सम्यक् प्रकारेण आ समन्तात् सं निश्चयेन युवसे मिश्रयसि संयोजयसि । किं च इदं पृथिव्याः पदे स्थाने अर्थात् पृथिव्याम् उपरि त्वम् दध्यसे पूज्यसे स तावदाः त्वं नः असंभ्यं वसूनि धनानि जगतः भोग्यानि वसूनि आभर आहर प्रदेहि ॥

2. हे मनुष्याः यूयं सं सम्यक् धर्मानुकूलं सर्वं विरोधं विहाय परस्परं संगताः संभूताः भवत येन युष्माकम् उत्तमं सुखं भवेत् । संवदन्वं सह वदत जल्पवितण्डादि विरुद्धं वादं विहाय परस्परं संग्रहीत्वा प्रश्नोत्तरविधानेन संवादं कुरुत । वो युष्माकं जानतां शानवतां मनांसि विचाराः सं समानाः एकरूपाः भवेयुः । यथा पूर्वं पुरातनाः युष्मत् पूर्व देवाः विद्वांसः आप्ताः पक्षपातरहिताः संजानानाः विद्याम् अधीत्य ज्ञानवन्धः भूत्वा स्वकीयं बाहुबलेन उपार्जितं मार्गं प्राप्तिं लामं उपासते संजन्ति स्म तथैव यूयम् अपि कुरुत ॥

3. हे मानवाः वः युष्माकं मंत्रः सर्वपदार्थानां विचारः समानः एकविधः अर्थात् सर्वेषां विचाराणां सारः निश्चिता एकमतिः भवतु। समितिः प्राप्तिः शुभमर्यादा समानी सर्वमनुष्याणां स्वतंत्रतायाः सुखस्य च वर्धनाय कार्या। मनः संकल्पः शुभगुणान् प्रति विकल्पः अशुभगुणान् प्रति समानं एकविधम् अन्योन्यम् अविरोधं भवतु। सहचित्तं स्मरणात्मकं धर्मेश्वरचिन्तनं सर्वप्राणिनां दुःखनाशाय सुखवर्धनाय च आत्मवत् कार्यम्। एषां सर्वजीवानां संगे स्वात्मवत् वर्तन्ते तादृशानां परोपकारिणाम् उपरि अहं (इश्वरो वदति) कृपाळुः भूत्वा वः युष्मान् अमि मंत्रये सत्यं धर्मम् आज्ञापयामि इत्यमेव सर्वैः कर्तव्यम्। वः युष्मां समानेन धर्मयुक्तेन हविषा दोनेन जुहोमि नियोजयामि। युष्माकं मध्ये दानं ग्रहणं व्यवहाराः धर्मानुकूलाः स्युः ॥

4. वः युष्माकम् आकृतिः संकल्पः उत्साहः अध्यवसायः परस्परोपकारेण सर्वेषां सुखायैव भवतु। वः युष्माकं हृदयानि प्रेमपुत्राणि कर्माणि निर्वैराय समानानि अविरोधानि एव सन्तु। वः युष्माकं मनः अर्थात् कामः (शुभगुणानाम् इच्छा) संकल्पः (अनुष्ठानेच्छा) विनियमित्वा (संशयः) अज्ञा (इश्वरे विश्वासः) अज्ञा (अधर्मे अनिश्चयः) धृतिः (धर्मनिश्चयरक्षणं) अधृतिः (अधर्मे विरतिः अरुचिः) हीः (असत्याचरणे संकोचः) धीः (शुभगुणानां धारणवती वृत्तिः भी (इश्वरो नः सर्वत्र पश्यति अतः पापं न कार्यम् इति वृत्तिः) एतत् धर्मकं वः युष्माकं मनः समानं तुल्यम् अस्तु, यथा परस्परं सुसहायेन सु असति सम्यक् सुखोन्नतिः स्यात् तथा सर्वैः पूज्यो विधेयः। युष्माकं सुसहं शोभनं साहित्यं उत्तमं संघं भवेत् ॥

Meaning.—O God, Thou art the dispenser of blessings, Thou art our master, verily Thou unites all the creatures, so that one depends on another, in the most excellent manner! Thou art worshipped in all the places of the world (by men according to their mental development). Give us all forms of wealth for our enjoyment.

2. O people, having given up all mutual discord, be united in one compact body, so that you may enjoy the best pleasures; having relinquished non-sensical, useless and slanderous talk, speak with one another in a friendly manner; being sensible, let your thoughts be in a line with those of your fellow-brethren, so that you may live as happily as your predecessors, learned & wise, lived, using their lot or portion of natural blessings, secured to them with the labour of their hands.

3. O people, let your opinions of all matters be common with all ; let your honest way of living, earnings be such as to leave untouched and to promote the liberty and interest of others ; let your plans to acquire good qualities and to avoid evils be consistent with those of others ; let your thoughts be occupied with measures to remove the suffering of all sentient beings and to promote their well-being : God graciously inspires them who treat others like themselves and do them good, with true religion, which all of you should practise ; the Lord saith, I command you to be righteous in dealings.

4. Let your measures tend to mutual good ; let your actions be filled with love and clash against nobody's interests ; let your will, i. e., benevolence, beneficence, honest doubt, faith, disbelief in vice, patience, dislike of inequity, modesty, readiness to accept truth, & fear of God, be equally shared in by your fellow-brethren ; so that your happiness be well promoted by co-operation and reciprocity and your union be the best possible.

The consideration of the above four verses, which form the Golden Rules concluding hymn of the Rigveda, its final advice, deduces some such rules for man's conduct on earth :—

1. We should have firm faith in the Providence of God, the benevolent Master of man.

2. We should not persecute other people from difference in faith, for all worship God according to their light.

3. We should live in one great brotherhood to share equally in the blessings of nature.

4. We should behave towards one another as brothers and friends, never indulging in vulgar talk and rancorous, heart-rending slander.

5. We should harmonise our views so as to live in amity and avoid discord.

6. We should work for our livelihood with honest labour without attempting to appropriate the product of others' labour.

7. We should try for unanimity in plans regarding all matters, so that nobody's rights are injured.

8. We should feel for the suffering of our fellow-brethren, whom to make happy should be our aim of life. In fine, we should regard their requirements as ours.

9. We should practise the religion of righteousness, which is the will of God, and which is revealed to the good.

10. We should practise charity to all persons with impartiality and cultivate the well-being of all God's children.

These golden rules of society reveal the design of the Divinity, that we ought to live as the members of God's household. The first verse calls God Aryah (h being the nominative termination), whose derivative to denote offspring is Aryah (where the first a is long), meaning the children of God. If we live true to our name, we can not be unhappy. But the modern society is individualistic and opposed to the original design of Providence, which is socialistic.

At present man is at war with man. Everybody tries to swindle others. All mechanical inventions are so many means of taking away bread from the mouth of others. Pecunio-mania is the order of the day. One man's necessity is another man's opportunity. In the race of gold-getting the people say, Devil take the hind-most.

In the Vedas the intricate laws of inheritance elude our search. According to this most venerable hymnal of the world, man is to acquire property for the benefit of himself, his children and his neighbours. Accumulation of property for selfishness is discouraged. Man is to retire on his son attaining majority and devote himself to holy work. Gift of knowledge, land and kine is generally extolled. (Man includes woman).

Such are the last words of the teaching of the Rigveda. For, if the knowledge of the Veda do not better the state of human society, do not relieve human suffering and do not fraternise mankind, it is good for nothing. The

knowledge of the Veda not only makes the society godly and happy, but opens the vision of God to the mind of man, which all other books hide, being anthropomorphic or incarnationistic, but which to acquire constitutes the joy of all men. The Rigveda, m. 1, s. 164, v. 39, lays a great stress upon this acquisition :—

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।

यस् तन् न वेद किं ऋचा करिष्यति य इत् तद् विदुः त इमे समासते ॥

—The knowledge of the Vedas centres in the Immortal Supreme Being, pervading the sky, in whom repose all the worlds. What is the use of reading the Vedas for a man, if he does not know That (Supreme Being) ? They who know Him, rest in His presence. Ancient India was made great by such teachings that value true knowledge and corresponding character more than mere lip profession and artificial externalism. Thus the knowledge of the Vedas plans a happy society and confers an immortal life on us.

Our greatness. When the Aryans lived in the state of independence, they cultivated the most necessary sciences and arts, whose remnants have miraculously come down to our time thro' indescribable vicissitudes of fortune. These departments of knowledge were developed and recorded in books, which are now well known to learned men all the world over. The study of the Vedas required the knowledge of language and astronomy in their several parts. There are six accessory treatises on dialect—shiksha, kalpa,—grammar—vyakarana, philology—nirukta or glossary, prosody—chhandas, and astronomy—Jyotis. There were four supplementary studies, called the Ayurveda (knowledge of life—medicine), Dhanurveda (military art), Arthaveda (economics) and Gaudharvaveda (music). The four Vedas—Rigveda, Yajurveda, Samaveda, Atharvaveda,—four Upa-vedas, just mentioned as supplementary studies, and six Angas, just mentioned as necessary studies as help to the study of the Vedas

formed what is called the fourteen sciences of ancient India. As the study of these sciences was enforced with relentless rigor, it produced many great men, whose learning systematisation of sciences, discoveries & inventions evoke the admiration of advanced Europe. The 6 schools of philosophy, 18 treatises on the solar system (Surya siddhanta) as well as other astronomical books, as Siddhanta shiromani of Bhaskaracharya, and mathematical books, 2 great epics, 18 Puranas (cosmology or mythology), 18 Upa-puranas (supplements), drama, poetry, magic, astrology, palmistry, &c. were all due to the vigorous & persistent pursuit of knowledge in the hoary days of India. These great men made India the virtual garden of Eden. Its wealth and greatness attracted the notice of the world, which brought hordes of barbarians, who made a short work of all that was great and all that was valuable.

Sciences Many words and phrases are met with in the Vedas, which are unintelligible without the knowledge of those sciences and arts. To give mere hints of them here, will exceed the limit of these introductory remarks. Therefore they are unreluctantly passed over. Otherwise it would have been delightful to read, for instance, that our ancients knew how to write, which is denied to them by Prof. Max Muller, who is refuted by Dr. Goldstucker in his Panini. The Atharvaveda somewhere gives a hint, that writing was then known—क एषां कर्कारि लिखित—Who can write this beautiful tablet? Astronomical matter is also met with in the Atharvaveda, p. 292 of my edition, also Yaj. XXI. Arithmetic may be gathered from the Ath. V. 15., entymology from the Atharvaveda, II. 31 and ib. 32, zoology from the Yajur. XXIV, where 609 different animals are enumerated. But these and other subjects can not now be taken up and the introduction is closed with the presentation of the Creation Theory of the Vedas, which will show that these scriptures contain truths of abiding interest to humanity.

The crucial test of the excellence of a religious book is the creation theory it propounds for the enlightenment of its believers' mind and its consequent conviction of its truth. For, the innate delight of the human mind is in the study of philosophy, which furnishes religion with the data of ethics, the practice of whose rules constitutes religion proper. Therefore the genesis of the world is the key-stone of religion and so plays the most important part in its exposition. It is theology, which, tho' not essential to the practice of religion or virtue, its another name, yet is so inextricably mixed up with it, that religious men are ever ready to enforce it with the sword and fire and to lay down their life in its propaganda. This tenacity of the mind to the charms of philosophic knowledge is perhaps designed by nature for the expansion of the mind, without which the knowledge of God is next to impossible. This is probably the reason why the subject of creation is introduced into the Vedas with all the fascination of music and the magnificent display of transcendentalism.

The Vedas on creation Sings the Rigveda, Mandala (canto) 10, Sukta (hymn) 130, to present its theory of creation to the reader :—

नासीद् आसीत् नो सद् आसीद् तदानीं नासीद् रजो नो व्योम परो यत् ।  
किम् आवरीवः कुहकस्य शर्मन् अमः किम् आसीद् गहनं गभीरम् ॥

1. Roman—Na asat āsit no sat āsit tadānim, na āsit rajo no vyoma paro yat ; kim ā avarivah kuhakasya sharman, ambhah kim āsit gahanam gabhiram ?

Meaning—There was आसीत् then तदानीं (in the beginning) neither न the noumenon असत् nor नो the phenomenon सेत्, neither न there was आसीत् the heavens रजः nor नो the firmament व्योम, which यत् is above परः Can किं the covering आवरीवः of the fog कुहकस्य be आ (extensive enough) in the universe शर्मन् ? Can किं the water अमः (of the sea) be आसीत् the unfathomable गहनं deep गभीरम् ?

न मृत्युर् आसीद् अमृतं न तर्हि न राज्या अमह आसीत् प्रकृतः ।  
अनीद् अनातं स्वयया तद् एकं तस्माद् धान्यं न परः किञ्चनास ॥

2. Roman—Na mrityur ásít amritam na tarhi, na ratrya anha praketah; anid avatam swadhaya tat ekam, tasmát ha anyat na parah kinchana ása.

Meaning—There was आसीत् neither न death मृत्युः nor न immortality अमृतं, nor न there was आसीत् day अन्हः with night रात्र्या (nor) knowledge प्रकेतः (in the chaos). That तत् One एकं Being lived आनीत् breathless अवार्त् with power स्वधया Verily; इ there was आस nothing न whatever किञ्चन else अन्यत् beyond परः IT तस्मात्.

तम आसीत् तमसा गूढम् अग्रेऽप्रकेतं सलिलं सर्वम् आ इदम्  
तुच्छयेनाभ्यपिहितं यद् आसीत् तपसस् तन् महिना जायतकम् ॥

3. Roman—Tam ásít tamsa gudham agre, apraketam salilam sarvam á idam; tuchhyena ábhu apihitam yat ásít, tapasah tat mahina ajayata ekam.

Meaning—There was आसीत् darkness तमः overlaid गूढं with darkness तमसा in the beginning अग्रे, all सर्वं this इदं was आः unknown and unknowable अप्रकेतं chaotic सलिलं and vibrating (सह to move); that तद् (material) being आशु which यत् was आसीत् concealed अपिहितं by an iota तुच्छेन or nescience, was produced अजायत् by the Majesty महिना of Knowledge तपसः (of God), tho' (before) made one एकं with its cause, darkness.

कामस् तद् अग्रे समवर्तताधि मनसो रेतः प्रथमं यद् आसीत् ।

सतो बन्धुम् असति निरविन्दन् हृदि प्रतीप्या कवयो मनीषा ॥

4. Roman—Kamas tat agre sam avartata adhi, manso retah prathamam yat ásít; sato bandhum asati niravindan, hridi pratishya kavayo manishá.

Meaning—Then तद् in the beginning अग्रे the will कामः (of God) came into being अवर्तत perfectly सत्, afterwards अधि energy रेतः from the brooding मनसः (of the Divine Spirit on creation) which यत् was आसीत् (manifested) at first प्रथमं Having retired प्रतीप्य into the heart हृदि, the clairvoyant seers कवयः found out निर् अविन्दन् the bond बन्धु of the phenomenon सतः in the noumenon असति (to be that will).

तिरश्चीनो विततो रश्मिर् एषाम् अधः स्विद् आसीद् उपरिस्विद् आसीद् ।

रेतोधा आसन् महिमान् आसन् स्वधा अवस्तात् प्रयतिः परस्तात् ॥

5. Roman—Tirashchino vitato rashmir esham, adhas swit ásít upari swit ásít; retodha ásan mahimana ásam, swada avastat prayatih parastat.

Meaning—Their **एषां** (i.e. of the will, brooding, & energy) presence **रश्मिः** (literally a ray) extended **विततः** crosswise **तिरश्चीनः**, nay **स्वित्** above **उपरि** (and) below **अधः** (The creation took place everywhere.) There were **असन्** (created) subjects or active beings **रेतोधाः** (minds). There were **आसन्** (created) objects or passive beings **महिमानः** (material forces). (Of these,) enjoyable objects **स्वधा** (material substances) are inferior **अवस्तात्** and enjoying agents (minds or souls) **पूयातिः** are superior **परस्तात्** in order. (The last two words are singular, i. e., their groups.)

को अद्वा वेद क इह प्रवोचत् कुत आजाता कुत इयं विसृष्टिः ।

अर्वाङ् देवा अस्य विसर्जनेन अथा को वेद यत् आवभूव ॥

6. Roman—Ko addha veda kah eha pravochat, kutah ajāta kutah eyam vishrishtih; arvāk devah asya visarjanena atha kah veda yatah ābabhūva.

Meaning—Who **कः** knows **वेद** for certain **अद्वा**, who **कः** describes **प्रवोचत्** here **इह** whence (from what material cause) **कुतः** (has the phenomenal world) come, from what efficient cause **कुतः** is this **इयं** variety (of the world) **विसृष्टिः** produced **आजाता**? (The angels do not know it, for) the angels **देवाः** or learned persons are posterior **अर्वाङ्** (in birth) to the creation **विसर्जनेन** of this **अस्य** (universe). Then **अथ** who **कः** can (pretend to) know whence **यत्** the world has come into being **आवभूव**?

इयं विसृष्टिर् यत् आवभूव यदि वा दधे यदि वा न ।

यो अस्य अध्यक्षः परमे व्योमन् सो अंग वेद यदि वा न वेद ॥

7. Roman—Eyam visrishtih yatah ābabhūva yadi va dadhey yadi va na; yo asya adhyakshah parmay vyoman so anga veda yadi va na veda.

Meaning—If **यदि वा** there is anyone who knows whence **वतः** this **इयं** variety of the (phenomenal) creation **विसृष्टिः** has come into being **आवभूव**, it is He who holds **दधे** this world. If **यदि वा** not **न**, none knows it. He **सः** certainly **अंग** knows **वेद** it, who **यः** is its **अस्य** overseer **अध्यक्षः** in the high **परमे** heaven **व्योमन्**. If **यदि वा** not **न**, none knows **वेद** it, being come after it.

The Sanscrit prose order with necessary explanation of the hymn is as follows :—

1. तदानीं (सद्यः प्राक् अर्थात् प्रलये) असत् (मूलकारणम् अन्वयत् प्रधानं बोधानां, प्रमाणमयं कारणं प्रमाणवादिनां) न आसीत्, नो सत् (व्यक्तं वस्तुजातं) आसीत्, रजः (ग्रहाणां लोकानां समूहः) न आसीत् नो व्योम (अन्तरिक्षं) यत् परः (पृथिव्याम् उपरि अस्ति तत् अपि न आसीत् यत् तदानीम् आसीत् तत् द्वाभ्यां प्रधानान्यां व्याचष्टे स्पष्टं कियते) किं कुरुकस्य (तुषारस्य यत् वाष्पात्मकं जलं तस्य) अवरीवः (आवरकः छादकः) शर्मणि (ग्रहाण्डे भवितुम् अर्हति)? (अर्थात् तुषारस्य जले) ग्रहाण्डं छादितुम् अशक्यम् अस्ति) किम् अस्मः (समुद्रजलं यस्मात् तुषारो जायते गहनं (दुःप्रवेशं) गभीरम् अगाधं (यस्मिन् समस्त प्रपञ्चः निमज्जेत्)? (कद् अपि न)

2. मृत्युः (मरणं) न आसीत्, न अमृतं (अमरणं) तर्हि तदा आसीत् कृतः तदा न कोपि भूतः उत्पन्नः अभूत् न रात्र्या अन्धः (अहोरात्रं) आसीत्। प्रकेतः (ग्रहाधनं) एकम् (अत्रितीयं) तत् (ग्रहाख्यं तत्त्वम्) अवातं इवासप्रदवासरहितं स्वधया (आत्मनः सामर्थ्येन सह आनीत् (अजीवत् सर्वज्ञः अभूत्—अन् घातोः लुब्धः) तस्मात् ग्रहाणः अन्यत् (मिन्नसत्ता) परः (मत्तः) किञ्च न ह (निश्चयेन) न आस (आसीत्)

3. (प्रत्युत) अग्रे (प्रत्ययदशाया) तमः (सर्वपदार्थानाम् आवरणम्) तमसा (अन्धकारेण) गूढं (संवृतं ज्ञातुम् अशक्यम्) आसीत् इदं सर्वं सलिलं (क्षीरेण संयुक्तं यत् नीरं तद्वत् स्वकारणेन एकभूतं जगत् आसीत् यतः) अप्रकेतम् अवातं ज्ञातुम् अयोग्यं वा; यत् आमु (आ समन्तात् भू भावरूपं) तुल्येन (अल्पवस्तुना अज्ञानेन) अपिहितं (छादित्) आसीत्, तत् (वस्तु) एकं (स्वमगेषु परस्परसंयुक्तं) तपसः (ज्ञानस्य) महिना (प्रभावेन महात्म्येन) अजायत (जज्यते स्म)

4. ननु जगतः प्रलये दशाम् आख्याय सृष्टिकर्म दर्शयति—तदग्रे (उत्पत्तेः पूर्वं) कामः (परमेश्वरस्य मनसि जगतः निर्माणस्य संकल्पः सिद्धिः) समवर्तत (सम्यक् प्रादुरभूत्) किं कारणं तस्य संकल्पस्य इति अत्र आह—पूर्वस्मिन् सर्गे जीवानां कर्माणां फलस्य दानाय ईश्वरः मनः अकरोत् तस्मात् मनसः (सृष्टिप्रबंधस्य यः विचारः तस्मात्) रेतः (प्रपञ्चस्य धीर्ब्र प्रादुरभवत्) यत् प्रथमं (आदि व्यक्तं कारणम् पञ्चमूलात्मकं आसीत्। (एतत् सर्वं पूर्वोक्तं ऋन्तर्दृष्टिणां ग्रहणीणां साक्षिभूतं समाधौ कृतः अनुभवः इति अत्र आह) सतः (व्यक्तजगतः, बन्धु बन्धकं हेतु यः परमेश्वरस्य जगतः मध्ये संबन्धः भगवतः इच्छा पूर्वोक्ता कामाख्या अस्ति त) असति (अव्याकृते कारणे) इदं (समाधौ) मनीषा [ बुद्ध्या ] प्रतीत्य [ विचार्य ] निराविन्द्य अजानन् ज्ञातवन्तः अभूवन्

5. एषां [ पूर्वोक्त कामादिनां ] रश्मिः [ किरणवत् वेगयुक्तं कर्म ]  
तिरश्नीनः [ एकस्याः दिशः आरभ्य द्वितीयस्याः पर्यन्तम् अर्थात् सर्वविस्तरे ]  
विततः [ वर्धितः अभूत् न केवलं तिर्यक् किन्तु प्रशनेन उक्तं किं ] अधः  
स्वित् [ अधस्तात् अस्मत् सकाशात् ] उपरिस्वित् [ उपरिष्ठात् ] आसीत्  
[ चादौ एवम् अभूत् अर्थात् शीघ्रम् परमेश्वरस्य संकल्पस्य पश्चात् सर्वत्र  
सृष्टिः आविर्भूता आसीत् ननु सृष्ट्युपदार्थानां मध्ये एकः प्रकारः ] रेतोधाः  
( कर्मारः जीवाः ) आसन् [ द्वितीयः प्रकारः ] महिमानः [ भोग्याः पदार्थाः  
विद्यदादयः ] आसन् [ अपरं च तेषां मध्ये इयं व्यवस्था ] स्वधा [ भोग्यः  
प्रपञ्चः ] अवस्तात् [ निकृष्टः ] प्रयतिः [ भोक्ता जीवः ] परस्तात् [ उत्कृष्टः  
आसीत् ]

6. यत् सृष्टिः विस्तारेण वर्णयितुं कठिना न अभिहिता तत् प्रश्नैः अनुश्याणां  
जगदुत्पत्तिज्ञानं न पर्याप्तम् इति विस्पष्टं करोति—कः [ पुरुषः ] अद्वा  
[ पूर्णतया ] वेद् [ जानाति जगदुत्पत्तिं ] कः इह [ अस्मिन् लोके ]  
प्रवोचत् प्रकर्षेण मयात् इयं [ विद्यमाना ] विस्पष्टिः [ विवेचप्रकारः भूतैः  
समाकुला सृष्टिः ] कुतः [ कस्मात् उपादानकारणात् ] आज्ञाता [ उत्पन्ना  
अभूत् ] कुतः कस्मात् निमित्तकारणात् उत्पादिता अभूत् इति सप्रश्नः को  
जानाति ? देवाः [ आप्तपुरुषाः ज्ञानिनः अपि ] अस्य [ जगतः ] विसर्जनेन  
[ उत्पत्त्या ] अर्वाक् [ पश्चात् जाताः, ते कथं स्वोत्पत्तेः पूर्वकालीनां सृष्टिं  
जानीयुः, अजानन्तः सन्तः ते कथं तां प्रमयुः ] एवं सति देवाः अपि न  
जानन्ति को नाम मनुष्यः सृष्टेः उत्पत्तिं जानाति अर्थात् कोऽपि न जानाति

7. यतः [ यस्मात् परमेश्वरात् निमित्ताभिन्नोपादानकारणात् ] इयं  
विस्पष्टिः [ विचित्रं जगत् ] आविर्भूत [ उत्पद्यते स्म स परमेश्वरः इमां ] यदि वा  
स्वेच्छावृत्तः [ दधे [ धारयेत् ] यदि वा [ अथवा ] न [ धारयेत् यदि  
धारयेत् परमेश्वरः एव धारयेत् न अन्यः धर्तुं शक्नोति कुतः स तस्य  
ज्ञानेन शून्यः [ यत् ] यः [ परमेश्वरः ] परमे [ उत्कृष्टे ] ज्योमन् [ ज्योमनि  
स्पर्शशो ] अस्य [ जगतः ] अभ्यक्षः [ क्षेत्रं रक्षकः अस्ति ततः ] सः  
[ परमेश्वरः ] अग [ निश्चयेन ] वेद् [ जगदुत्पत्तिं जानाति ] यदि वा न वेद्  
को नाम अन्यो जानीयात् अर्थात् सर्वज्ञः ईश्वरः एव सृष्टिं जानाति ।

Explanation.—1. Prior to its creation the world was in  
cataclysmic state, which defies penetration by the loftiest hu-  
man intellect. In that void philosophy does not perceive the  
noumenon or substratum of the world, (asat : not-being) much  
less its phenomena or variety of creatures (sat : being). The  
existence of spheres or worlds, here collectively called rajah,

and their home (vyoma), that is, the firmament above (parah) followed suit, they PRIMA FACIE did not then exist in virtue of the non-existence of their root-cause or basic principle. And even supposing the existence of the material substance in infinitesimal quantity in the unlimited power of God, it can not form a veil of the Divine glory. So its insignificance is mentioned in the questions: Can the fog cover the universe? Can the sea drown the universe? The answer is no; i.e., assuming the existence of the matter to meet the inability of the mind to understand the coming of the material phenomena out of the immaterial will of God, mentioned farther on, it must be taken to be infinitesimal in the infinitude of Godhood. Just as the fog and its parent the sea are nothing compared with the vastness of the universe, so is God infinitely greater than the material universe.

2. As there were no creatures before the creation there was neither death (mrityuh) nor immortality (amritam) of them. There can be no talk of them. There was also no distinction of day (anah) and night (ratri). By what is said above it, must not be understood that there was a total negation of existence. So it is said here that the Great Intellect (praketah) lived (anit) breathless (avatam), i. e., God existed in His Absolute state, unconditioned by the wind (avatam), i.e., world. As the word vata is derived from va: to blow, it also denotes motion, i.e., the source of life (an it from an: to live) existed without motion or in silence. This meaning is confirmed by the Mundaka Upanishat, which says of the Divine Essence as apranah, i.e., without (a) breathing (prana), amanah, i.e., without (a) desire (manas), all-holy. This Absolute Intellect existed with all its powers (swadha). It (tat) is One (ekam). There is (asa) nothing (kinchana) beyond (parah) it (tas mat); i.e., there is no state higher than God. (Absolute knowledge, immaterial, silence and Power). Thus in the beginning God alone existed with all His powers, and there was nothing else than God.

3. In the beginning all was dark, i. e., the human intellect is unable to unravel the mystery of the beginning of the world. The cause of the world (edam) was mixed up with the Divine Existence (salilam) like water and milk. To philosophy it appears to be utterly dark (apraketam), unknowable. As the word salila means motion besides water, the incipient state of the world was like all water or vibrating in great commotion. The ignorance (tamas : darkness) hid (apihitam) the cause of material existence, dispersed everywhere (abhu from a : all round and bhu : to be), it was brought to light (ajayata) by means of the greatness (mahina) of God's knowledge (tapasah) as one (ekam) connected existence. In other words, it is the consummate knowledge of God that has revealed the material world to the perception of the mind. We do not know how we know. Our knowledge of the material world is an act of God.

4. Having thus described the pre-existent chaos, the Veda proceeds to name the order of creation. In the beginning God's will (kamah—sisriksha) was manifested, then contemplation or brooding over the plan of creation (manah), from which proceeded His energy (retah). It is said that God willed to create the world out of His love to afford enjoyment of life to His children; for, the word manah means the heart, which is the seat of affection, which God has placed in all sentient beings. His energy is the seed of the phenomena of the world (prapan-chasya bija bhutam). When it is matured, it begins to fruit. This universal process, namely, that actions produce proper fruits, is under the eye of God, inasmuch as it is the work of His love. The energy of God creates all the world. It is said in the Upanishats: He contemplated. Having contemplated, He created all the world. Now the connection (bandhu : bond) of the world with the immaterial nature of the Divine Spirit was found by the clairvoyant seers in the pure heart to be the accumulated actions of the souls of previous existence, which called for rewards and punishments. It was God's love that allowed them to take their chances. Here the theory of suc-

cessive creations is indirectly hinted. According to it, creation and cataclysm take place countless times in the infinity of time, which is somewhere described as a form of God.

5. The light (rashmih) of these Divine forces, namely, the will, contemplation, energy, and cause—the fruition of the actions of souls—spread everywhere, crosswise, above and below, throughout space. Here the act of creation is compared to the ray of light, which travels very fast (95,000,000 miles in about 8 minutes). It shows the instantaneous nature of creation. It is on this account that the names of directions are mentioned. Here another doctrine of the Vedas is suggested, namely, the whole space is peopled with God's creatures. Space is another form of God—Shunyam Brabma. The wonder is that instantaneity or simultaneity and order or gradual development of creation go hand in hand together throughout the immensity of space. The Upanishats expound these passages when they teach :

आत्मन् आकाशः संभूतः, आकाशाद् वायुः, वायोर् अग्निः, अग्नेर् आपः, अप्सां पृथिवी—From Atma (God) came forth Ether, from ether Air, from air Fire, from fire Water, from water Earth. In cataclysm they recede in reverse order.

Simultaneous creation makes the determination of the first place of creation impossible. God's will works as the flash of lightning in the act of creation.

These creatures, the products of God's energy, are of two kinds, namely, active or energetic (reto-dha—the possessors of energy) and passive or inert (mahimanah—great or extended). Active beings are souls or minds, passive beings inanimate objects for the use of the former. Their order is that the objects (swadha—food) are inferior and the subjects or minds (prayatih) are superior in the economy of nature.

Having thus described the creation in general terms, such as fire (agnih) is the enjoyer or consumer and plants (soma) the objects enjoyed or consumed, rather consumable, the Veda

disposes of the pretensions of men to the clear knowledge of the world in the next two verses.

6. Who is it that knows the material & the efficient cause of the world with its exuberant variety? Who is it in the world that can describe it clearly so as to produce conviction? If it be said that learned persons (devah) or angels know the origin of the world, and that they can describe it; it is replied that they do not know it & so they can not describe it fully; for, they were born long after (arvak) the creation of the world. When angels or the learned are ignorant of the origin of the world, how can the men of average understanding know whence the world has come into being?

7. A person's real knowledge of a thing is tested by his holding and managing or regulating it. For instance, an engineer can regulate a machine, because he knows it. It may be an engineer may not possess a machine. But if a man owns a machine and regulates it, he is an engineer. In the same manner, he who knows the origin of the world, may or may not hold or regulate it. But God who lives in His own light, is the master and superintendent of this world, i. e., He holds & regulates it, ergo He evidently knows it. If He did not know it, He could not have held it; as man can not keep it, it slips away from under his feet, so to say, in spite of his whole-hearted effort to retain it, for he does not know it. Thus God the omniscient alone knows the origin of the world.

Some say that since the world or universe is found every where, it is not created. It is replied that since the ablative case and the verb ja : to produce is used in the verses, which are used of the material cause, God's energy is the material cause of the world.

Some assert that the world is produced from the atoms, spontaneously. It is not right, for God's energy is the material and God's wisdom is the efficient cause, and so He has made the atoms too. Since God is the efficient cause of the world, He creates & holds it.

Some say that the world is made by nature which is unconscious (prakriti or pradhana), i. e., the world is grown up spontaneously from nature. An unconscious person can not hold a thing. Nature being unconscious can not hold it; but God holds it and regulates it, so He alone can make it. (Here nature is opposed to God, which is not so with ancient philosophers.)

Some say that supernatural God (तत्त्वः) quite separate from the material cause, holds the world. If such a God is not known even by angels or learned persons, how can others be so bold to assert it?

If the knowledge of the origin of the world is so difficult to get, it is asked, can it be recorded in a book? It is replied that it is written in the Vedas. Its difficulty is an incentive to progress in science, and the fact of its insertion in the Vedas affords consolation for man's efforts in its incination and advancement. So much for the creation of the world.

The phrase parame vyoman, which is above translated as in the highest heaven is thus explained in the Sanskrit commentary: परमे उत्कृष्टे सत्यभूते व्योमनि आकाशे आकाशवन्निर्मले स्वप्रकाशे विशेषेण तु ते निरतिशयानन्दस्वरूपे । विशेषेण गन्तव्ये देशकालवस्तुभिः अपरिच्छिन्ने । अवतिः ज्ञानार्थः व्योमनि वि अव मनिन् वि ओ मन् सप्तम्या व्योमनि । विशेषेण ज्ञातरि विशिष्टज्ञानात्मनि ईदृशे स्वात्मनि प्रतिष्ठितः ।

It is in the 7th case. In the region of truth; in His own glory clear as the sky; in His own self, most happy, most profound; in the region, not separate from time, space and cause worth going into; it is derived from vi much or particularly, av to know, and manin affix; (av becomes o and in of the affix) is elided, the word becomes vi...o...man or vyoman, in the 7th case, vyomani: dwelling in His own self, the perfection of knowledge.

With this humble attempt to justify the divine knowledge and exalted wisdom of our Vedic illuminati, Reader, I close my introductory remarks on the supreme excellence of our

Gospels both as the certain guide in the acquisition of spiritual knowledge & the best moral code for the conduct of temporal matters ; & I hope that this bird's eye view of the Vedas, the treasure house of Divine Knowledge, will arouse the spiritual sense of my benighted brothers & sisters in the priceless inheritance of the Vedas, so that they may again study them in token of gratitude to our spiritual forefathers for their life-giving legacy. I thank God for His blessing on my undertaking.—

नारायणं नमस्कृत्य यो नः सर्वत्र रक्षति । यस्य च रात्या कृपया समासेयं मे भूमिका  
सस्य चरणार्जुनं ध्यात्वा नम्रतया याचे पितः । देहि वेदार्थबोधं मे योऽर्थः ऋषिभिः संमतः  
तेषां मेधायाः कणकः पूदेया अद्य मे प्रभो । यतस्तत्सत्यविज्ञानं पुनर्जगति संचरेत्

—Having bowed to God (Narayana), who protects us every where and by whose grace and gift this Introduction of mine is finished; and meditating on the lotus of His feet, I beg with humility: O Father, give me the power to understand the meaning of the Veda which was approved of by the Rishies or Vedic prophets! O Lord, give me a modicum of their illuminated reason at present, so that the Truth of the Vedic knowledge may again spread over the world!

द्वाराद्वताशाः न तवानुगामिनः यान्ति कदापीति यदन्ति धार्मिकाः ।

पुत्रं प्रसिद्धं हि ममानुभूतितः मे वेदभाष्यं तव केचला कृपा ॥

ते धन्यवादां न समर्थतास्ति मे कर्तुं यथार्थं लघुज्ञानकारणात् ।

प्रस्थाप्य ते पादसरोजमात्मनि प्रामोमे मोदं सततं तदीक्षणे ॥

—Never from Thy door have Thy servants returned disappointed; so say the saints. It is evident from my experience, for my translation of the Vedas is due to Thy grace and Thy grace alone! I have no power from my little knowledge to offer Thee thanks properly. Having enshrined the lotus of Thy feet in the mind, I ever derive joy from thinking of them.

सर्वात्मा सच्चिदानन्दोऽनन्तो यो न्यायकृत् शुचिः ।

भूयात्तमाम सहायो नो दयालुः सर्वशक्तिमान् ॥

→॥ नमो दास्य ॥←

FINIS.

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